BAPTIST LEADER

THE MAGAZINE FOR CHURCH AND CHURCH SCHOOL WORKERS

Vol. 1, No. 2 **Published Monthly by The American Baptist Publication Society** **May, 1939**

CONTENTS

Cover—Mother's Day, May 14—*Photo by H. Armstrong Roberts*

Special Articles PAGE

With Paul in the Mediterranean World ..... *Madeleine Sweeny Miller* 3
Give the Bible Its Chance ..... *Gordon Palmer* 6
Pastor and People for 33 Years ..... *R. Alfred Hassler* 8
I Believe ..... *By Four Writers* 12
So You Are Planning a Vacation Church School!.... *Imogene W. McPherson* 14
How to Grow a Sunday School ..... *A Symposium* 16

General

Mary's Home. (Interpretation of Montenard's painting.) ..... Inside Cover
Of Interest to Baptists 2
The Pastor 18
Observations of the Book Browser 64

Children's Leader

The Christian Center Studies the Community ..... *Della C. Green* 19
Mother's Day Song ..... *Carolyn Grey* 19
Planning for Children's Day 21
A Children's Day Worship Service ..... *Mabel Reitmeyer* 21
Possession ..... *Ruth Inscho* 21
Plans for the Nursery Class During May ..... *Hazel W. Birnbaum* 22
The Month of May for Beginners ..... *Elizabeth F. Tibbals* 23
We Really Did ..... *Janet L. Robins* 24
May in the Primary Department ..... *Margaret E. Sherwood* 25
Story Pictures of Your Primary Department ..... *J. E. Russell* 26
Birthdays and Christian Growth ..... *Bertha C. Anderson* 26
The Song-Book of the Bible ..... *Mabel A. Reitmeyer* 27
May in the Junior Department ..... *Nan F. Weeks* 28
Recommended Texts for the Vacation Church School 29
The Junior Society (Helps for the Leader) 30

Young People's Leader

The Pupil-Approach in Teaching ..... *O. G. Herbrecht* 33
Cedar-Trees ..... *Eleanor A. Chaffee* 34
Posters for Peace, No. 7 35
Getting Your Speech Across ..... *George D. Small* 36
Organizing a Pioneer Union ..... *Winona Howard* 37
The Message ..... *Marion H. Addington* 37
Modern Youth and the American Family ..... *Dennis H. Stovall* 38
A Tip for Committee Chairmen ..... *Marion L. Gregory* 39
Boys' and Girls' Camps 40
Summer Assemblies 41
Helps for the Leader
Of the Intermediate Society 42
Of the Senior Society 44

Adult Leader

Present-Day Protestantism's Neglect of Lay Leadership... *Harrison S. Elliott* 46
Spiritual Preparation (Daily Bible Readings) 48, 52, 56, 60
International Sunday School Lessons:
May 7. Paul Works a Hard Field 49
14. Paul Evangelizes a Province 53
21. Beverage Alcohol and the Home 57
28. Paul Thinks in World Terms 61

This Month

Dr. Gordon Palmer, President of the Eastern Baptist Theological Seminary, has contributed an article—"Give the Bible Its Chance"—which reminds us that the light we need for this perplexed period of history may be found in the Holy Scriptures.

The article, "With Paul in the Mediterranean World," will be found timely and helpful, for it contains vivid descriptions of places visited by the apostle Paul and mentioned in the Sunday school lesson material.

The story of Alpha Baptist Church, Philadelphia, is filled with human interest. It shows how much can be accomplished when gospel preaching is combined with wise planning.

The "I Believe" articles this month have been contributed by two presidents of theological seminaries, a college president, and a denominational secretary.

In addition, you will find in this issue plans for increasing Sunday school attendance, methods and programs for all Sunday school departments, and practical expositions of the Sunday school lessons. You will find also articles concerning the vacation church school, a significant discussion of the problem of lay leadership and a complete list of Baptist summer assemblies and camps.

Coming Soon

An article by Dr. Albert W. Beaven, telling how to create a more meaningful religious life in the home.

The story of a Baptist pastor who, by taking advantage of an opportunity, has been able to preach the gospel in a compelling way to the members of the labor unions in his city.

Especially for young people, suggestions on how to get the most out of conventions, rallies and assemblies.

The account of a Baptist church which is becoming known far and wide because of the unique form of its organization.

Another fascinating travel article describing additional sites of Paul's missionary labors.

Published by The American Baptist Publication Society, 1701-1703 Chestnut St., Philadelphia, Pa., Luther Wesley Smith, Executive Secretary; Miles W. Smith, Stanley A. Gillet, Margaret M. Clemens, Editors. Branch houses: 313 W. Third St., Los Angeles, Calif.; 505 Washington Mutual Bldg., Seattle, Wash.; 72 E. Randolph St., Chicago, Ill.; 1107 McGee St., Kansas City, Mo.; 498 Eglinton Ave., West, Toronto, Canada.

Entered at the Philadelphia post office as second-class matter March 1, 1939, under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.

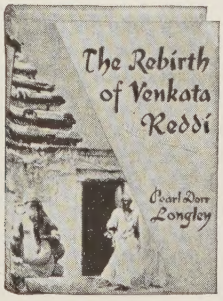
Send editorial correspondence to the Editorial Department; business correspondence to the Business Manager. Prices: Five or more to one address, $1.00 a year (25 cents a quarter); single subscriptions, $1.20 a year; 10 cents a copy.

COPYRIGHT, 1939, BY THE JUDSON PRESS.

PRINTED IN U. S. A.

BOOKS from the Judson Press

Timely *Significant* *Rewarding*



$2.50

The Rebirth of Venkata Reddi

By PEARL DORR LONGLEY

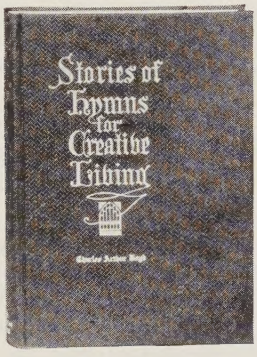
An amazing story of India today; fiction, but based on the facts of this dark country as only a missionary in South India for thirty odd years can know them. At times the plot is highly exciting, colored by mystery, romance, intrigue; at times, marked by a poignant, almost desperate tone, but without callous pessimism. This novel more than entertains; it creates the warm sympathy and friendship essential to a true understanding of Indian life.

Coming Soon . . . Order Now

Is This Religion?

By FRANK B. FAGERBURG

A clarification of popular thought about religion was never more needed than right now. One of America's leading pastors here shows, in most readable style, what Religion is *not* and what it IS. His clear, challenging concept will strengthen old Christians, and doubtless make many new ones. *Price, $1.50.*



$2.00

Stories of Hymns for Creative Living

By CHARLES ARTHUR BOYD

Every church and church school leader using *Hymns for Creative Living* needs this companion volume which gives the stories of the hymns, facts about the authors and composers, and helpful suggestions for the better rendering of the selections. It is of practical value to all who love the great hymns of the church.

Tales of a Waste-Basket Surgeon

Throbbing tales from the every-day experience of Doctor Gordon S. Seagrave, who has headed the Harper Memorial Hospital at Namkham, Burma (near the Chinese border) for more than 16 years. *Price, $1.50.*

The Story Shop

Sixty-three fresh, original stories for reading or telling to children of 4 to 12, compiled by Mary C. Odell, a kindergartner, public-school teacher, minister's wife and mother. *Price, $1.50.*

THE AMERICAN BAPTIST PUBLICATION SOCIETY

1701-1703 CHESTNUT STREET, PHILADELPHIA

72 E. Randolph Street, Chicago
313 W. Third Street, Los Angeles
1107 McGee Street, Kansas City
505 Washington Mutual Bldg., Seattle
498 Eglinton Avenue, West, Toronto

Please Add Sales Tax Where Required

OF INTEREST TO BAPTISTS

■ Preliminary announcements of the program for the Northern Baptist Convention, Los Angeles, June 20-25, indicate a session of unusual interest and of great spiritual power. Among the speakers whose presence is assured are: Dr. Albert W. Beaven, President Colgate-Rochester Divinity School; Dr. George W. Truett, of Dallas, Texas; Dr. Mary Alice Jones, of Chicago; and Dr. Luther Wesley Smith, Executive Secretary for The American Baptist Publication Society. Dr. C. O. Johnson, St. Louis, will be the speaker at the Young People's Banquet, and Judge Ernest J. Millington will address the Men's Banquet. Dr. Robert I. Wilson will deliver the Annual Sermon. Worship each day will be directed by Prof. H. Augustine Smith.

■ The members of the Grandview Baptist Church, Kansas City, Kans., are rapidly bringing to completion a handsome addition to their church building. The construction work has been done very largely by members of the congregation. The new structure will provide accommodations for the growing Sunday school.

■ The Boston Baptist Workers' Union brings inspiration and counsel to the church school workers of nearly fifty Baptist churches in greater Boston. These monthly meetings have an average attendance of 125 officers and teachers.

■ The Western Colorado Baptist Assembly boasts of being the loftiest Baptist assembly in the world. The assembly grounds are located upon the top of Grand Mesa, at an altitude of 10,100 feet above sea-level. The dates for this assembly are announced as July 17 to 23.

■ Illinois Baptists are planning a new summer assembly. It is to be held at Murphysboro, in the extreme southern section of the state. The opening session is set for June 24. Dr. Paul Smith, of Carbondale, is the chairman of the committee in charge.

■ Columnist Walter Winchell recently paid high tribute to Roger Williams by saying that he was "the first American who offered a refuge to the persecuted races and religions of the world."

■ In many states, representatives of the Roman Catholic Church are making a determined effort to secure state funds for the support of their parochial schools. Recently in Trenton, N. J., when a ban was placed upon bingo games, counsel representing the Roman Catholic churches complained that the ban would add greatly to the difficulty of financing these parochial schools. They would have a distinction made between "commercial" bingo games and those operated by "charitable organizations."

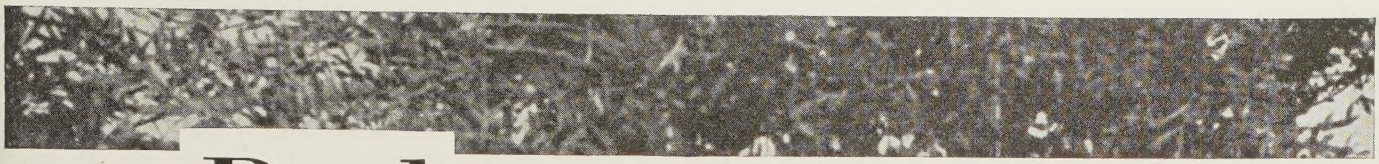
■ The Sixth Congress of the Baptist World Alliance will convene in Atlanta, Ga., July 22-28.

■ "Baptist Youth on Safari" is the title given to a series of twelve all-day youth conferences conducted annually by the Baptists of New York State. Over 3,000 young people attended these meetings last year. Speakers on this year's program include Rev. David Owl, a Cherokee Indian, who is serving on the Cataraugus (N. Y.) Reservation, and Rev. Charles E. Boddie, Negro, pastor of the South Side Baptist Church, Elmira.

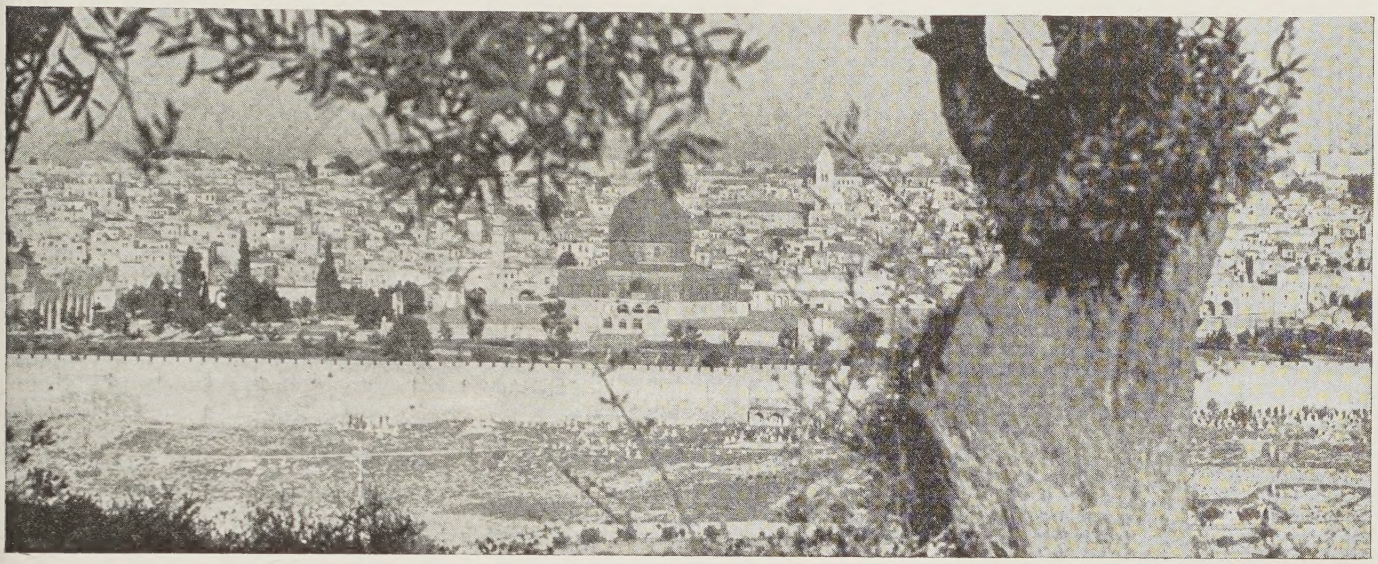
■ Dr. Guy Wimmer has presented his resignation as Executive Secretary of the Illinois Baptist State Convention to become President of Shurtleff College, Alton, Ill.

■ The Los Angeles Baptist School of Leadership and Service had an actual registration of more than one thousand. The seventeen classes included two on evangelism, three on the study of the Bible, five on making the Bible real to children of various age levels; other courses dealt with missions, music, methods of men's work, women's work, young people's activities, understanding youth, and personal religious living.

■ Because of the deep concern which has been expressed throughout the country over the loss of so many young people from the churches, the Youth Leaders' Cabinet for the Baptist churches of the Detroit area have undertaken a three-year study of twelve representative churches. Included among the twelve are down-town and suburban churches, large and small churches, some with good equipment and some with meager equipment. The work has been carefully planned and special record forms have been developed. One person has been chosen in each of these churches to serve as research secretary. The study will take into account the family's relationship to the church, the distance of the home from the church, the types of teachers, the lesson materials and equipment, and other significant facts. A special effort will be made to interview personally each young person who drops out of the church or the church school, in order to secure a statement concerning the reason why he discontinued his attendance. It is believed that the results of this study will enable the churches to face the problem more intelligently than they have been able to do in the past.



With Paul in the Mediterranean World



"THE HOLY CITY" AT DAWN, FROM THE MOUNT OF OLIVES

Travel Impressions of the Apostle's Backgrounds

By MADELEINE SWEENY MILLER

Photographs by J. Lane Miller

THE Mediterranean, "Sea of the Ancients," has been dominated by many powerful personalities. Yet most of them are seldom mentioned in our daily speech. Whereas there are many who know Paul intimately, how many can tell any facts about Kheyr-ed-Din, once the most dreaded pirate of the Middle Sea, or about his noble Genoese rival, Andrea Doria? Cæsar and Pompey, Antony and Augustus in the Roman Age; Peter the Hermit, St. Louis and Godfrey de Bouillon, great figures in the Crusades —how puny even these giants seem in comparison with the Man of Tarsus, Christ's universal man for the Mediterranean world of his day, and also for our own day!

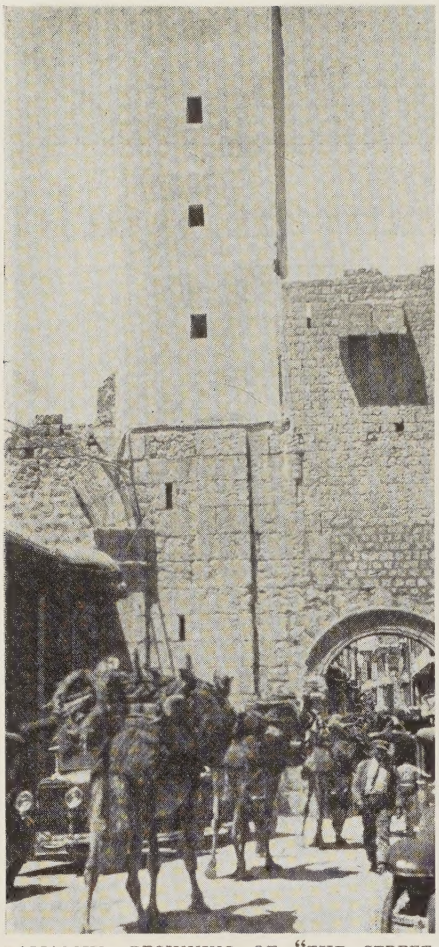
Born in a strategic mountain pass of Cilicia, in a city distinguished for its university and its commercial prestige, Paul, when of sufficient age, was sent by his pious Jewish parents to Jerusalem that he might receive his religious education at the feet of the famous rabbi, Gamaliel. The little city of Jerusalem, on its proud inland plateau, could give him what the University of Tarsus could not. For ever since David captured its site from the ancient Jebusites, who had their threshing floor on isolated Mount Moriah, Jerusalem has been the spiritual capital of the Hebrew soul. Even before his conversion, Jerusalem was holy to Paul, because the princely prophet Isaiah had walked its streets and because Ezra the scribe had there formulated the laws to which Paul then was so ardently devoted.

"Up to Jerusalem"

Time and again we have walked the narrow, stepped streets of old Jerusalem, built so compactly within her massive walls, with their thirty-four towers and eight gates; and as often we have wondered if its mysterious throngs of people looked very different from those in Paul's day. Here, still, are the squatting vegetable women, the ragged children, and the blind men sitting at the gates, even as they were when Paul went up into the Temple Area to pray. Here tiny donkeys still bear their heavy loads and ungainly camels wind their tinkling way. Paul becomes very real to imaginative Christian travelers when they stand in the vast sacred enclosure at the southeast corner of the city where Paul healed the sick and where he proclaimed Jesus within sight of the very place where he had held the garments of those who stoned Stephen, the first Christian martyr.

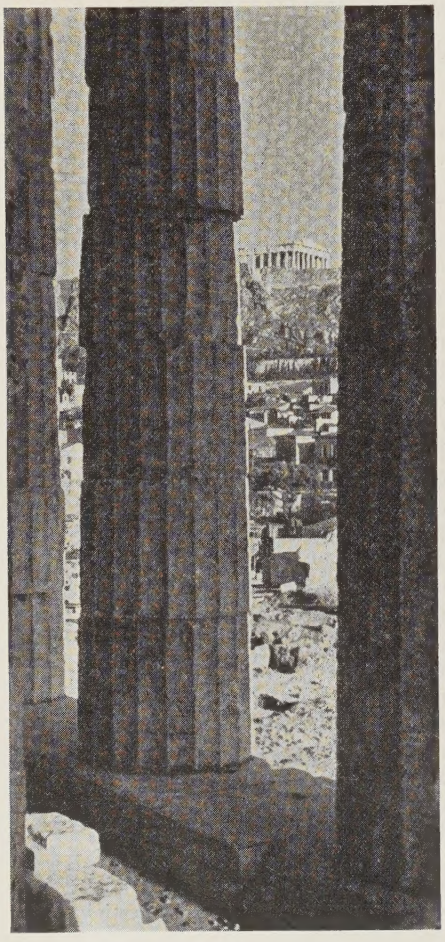
The beautifully tiled seventh-century Dome of the Rock, built as a Moslem prayer place, ennobles the sacred Mount Moriah today as the gleaming gold and white Herodian Temple did in the first century. As we look at the walled-up Golden Gate, in the ancient east wall of the Temple Area and facing the Mount of Olives, we wonder how nearly it occupies the site of the "Gate Called Beautiful," famous for its doors of Corinthian bronze. The massive Castle of Antonia, from whose steps Paul gave his historic address of defense, is obscured today under the jumbled wreckage from Jerusalem's many sieges. So, too, is the synagogue site where Paul studied under Gamaliel, the tolerant rabbi, greatest of his day. But from many a little synagogue school of modern Jerusalem the voices of boys and their teachers float out into David Street, and into the Wailing Wall enclosure, where pious Jewish fathers still lament the fall of Jerusalem.

In every allusion which Paul makes to "going up to Jerusalem," we detect the thrill of pleasant anticipation.



DAMASCUS, BEGINNING OF "THE STREET WHICH IS CALLED STRAIGHT" (ACTS 9: 11)

LOOKING TROM THE THESEUM AT ATHENS TOWARD THE PARTHENON



Throngs attracted him. Even after saying that he was "ready to be bound and to die" in Zion, an eager expectancy is hinted by Luke's words, "We took up our baggage and went up to Jerusalem." And so it is with every traveler who, approaching from the north, is halted by the superb panorama of this stout stone city with its domes; and the attendant Mount of Olives with its towers; and the Hebrew University and Hospital on the nearer Mount Scopus. Paul was ever a city man, and some of his most eloquent messages were proclaimed above the housetops of Jerusalem.

In Riotous Damascus

Once we motored north from Jerusalem, along the Sea of Galilee, to Damascus—a day's run. After we had crossed the headwaters of the Jordan, we pressed on through a country as empty in reality as it appears on the maps of Syria. Stony desert, it was, yet it grew grain and vegetables where cleared of rocks. Paul's hot-headed journey from Jerusalem had led him through this lonely country, and it was easy to see how it had been conducive to introspection and thereby had paved the way for his sudden conviction. Colonies of black Bedouin tents, an occasional red-roofed Druse or Circassian village, a sheik's white-domed tomb or a tumbled-down stone caravanserie with camels resting—these punctuate the desert "vacuum."

About an hour before reaching the velvet-green oasis where Damascus rests amid its flowing waters, we halted at a point heralded by our chauffeur as the traditional site of Paul's conversion. Paul, still "breathing out threats and slaughter against the disciples of the Lord," was halted by "a great light out of heaven" and by a voice saying, "I am Jesus whom thou persecutest." We halted, trying to comprehend that great inner experience of Paul's. Some gentle white cranes flew overhead on their way to the near-by Pharpar River, a tiny trickle in summer, where happy Bedouins at the moment were unharnessing their donkeys and letting them roll in the dust.

Beyond the Desert of Damascus, brown and stony, loomed the elegant majesty of Mount Hermon, with snow on its upper reaches even in mid-summer, ethereal under the deep-blue Syrian sky. Surely the lift of Hermon had been in Paul's sight and in his soul as he trudged those hot miles prior to his great experience. Would he know as he trudged, that on those slopes, or some similar one, Christ had had his dazzling transfiguration experience?

Like Paul, we inquired in Damascus for "The Street Called Straight." It still pursues its busy career of trading in woven harness, cocoanut sweet-meats, stacks of striped cotton goods, inlaid metal and carved wooden ware. It begins at the famous Eastern Gate, which was a familiar landmark to Paul, and is the longest street in this Arab stronghold. If business was as noisy when his friend Judas lived there, Paul must have been happy to move his quarters elsewhere.

For Paul's sake, we visited the small but worshipful Franciscan chapel on the supposed site of the house of Ananias, he who came to lead blind Paul into the light. But more impressive to us was the sound—unexpected in this sad city of Moslem fatalism—of children singing. For in the Christian quarter, outside a mission school, we came upon a quartette of little girls playing a Syrian version of "Ring-around-Rosy." Thus Paul's love that "never fails" lives on in ancient Damascus.

Before we left this ever tumultuous city, we had an opportunity to measure our courage with that which Paul displayed there. For a sudden riot springing up, not only brought down all the corrugated shutters of the bazaars, but precipitated a storm of rocks and sticks, and barricaded the street by which our car was trying to make its exit toward the Baalbek road. In our case, the riot was a Syrian protest against the high price of bread under the French rule. In Paul's case, it was an attack upon his person by enemies of the Christian faith, who "watched the gates, day and night that they might kill him."

When my husband stuck his head out of the car to take a picture of the riot, I pulled him inside with such a jerk that his camera fell to the floor. But at least we escaped without bruises, and with a new understanding of this fanatical capital.

"Conducted as Far as Athens"

Paul, after his sojourn among the "more noble" Jews of Berea, was brought by protecting companions all the way to Athens. So, too, were we escorted by a friendly Greek named Nicolas. Before long, we found that he was a Greek Orthodox Christian, and was well informed about Paul's experiences in Athens.

"The Apostle stayed in Athens only a few days, probably in the summer or autumn of A. D. 50, in contrast to the years he spent at Corinth and Ephesus," he commented; "yet Athens can show you more buildings which Paul actually saw than can other centers where he worked a longer time. Athens was a bitter disappointment to Paul, so far as the fruits of his work were concerned, and he never wrote any Epistle to the Athenians—yet, wait, and I shall show you here the footprints of Paul!"

We visited the new excavations of the American School of Classical Studies

alongside the Theseum, best-preserved classic temple in Athens, and from it looked down into the huge uncovered area of the ancient Agora or market-place. Here was a layer-cake of temples, senate buildings, streets, shops, drains and altars, from Hadrian's time, from Paul's day, and on back to the Golden Age of Pericles. We saw many a detail which we were confident Paul had seen.

Paul liked to reason and talk with Jewish traders and other devout persons; he longed to introduce them to his Lord. While he waited in Athens for Silas and Timothy to come from Berea, he had plenty of time to go sight-seeing, as all other intellectual visitors to Athens did. Paul matched his ideas "in the market-place every day with those that met him"—that is, in the Roman market-place, now excavated by the Greeks, and adjacent to the older Greek market recently dug up by the American School of Classical Studies. In the Roman market, Paul saw the Athena Gate, built not long before his arrival in Athens, during the régime of Julius Cæsar and Augustus. Under its arches chariots sped with buyers who competed for the wares—oil, salt, pottery and grain. Near-by was the then-new marble Tower of Winds, where Paul must have tarried to inquire the time of day at the curious hydraulic "water clock" it contained, before he continued his way down the many columned arcade of shops, each crammed with "things" he did not covet, since he considered everything insignificant in comparison with the riches of Christ's love.

By now, we were observing that at the end of every vista the ivory-rust-colored buildings on that world-famous hilltop, the Acropolis, were looming above us and beckoning to us; temples which attracted wise men from all over the ancient world, even long after Athens had lost her political power to Rome and had surrendered her intellectual leadership to Egyptian Alexandria. When Paul came to Athens, she was part of the Roman Empire, yet she so charmed her conquerors that they dressed themselves in Attic attire, imitated her art, lavished new public buildings upon her, and demoralized her people with gifts. Paul found there a contentious bevy of philosophers, Stoics and Epicureans who still set forth the pagan gods and the outworn creeds of an order soon to disappear before the Christian faith destined to encompass the Mediterranean and the world.

Taking steep little footpaths up from the Market, rather than the macadam thoroughfare used by motorists to reach the Acropolis, we made a short cut which Paul may have used as he wended his way to address the court of the Areopagites on Mars Hill. As we came along the Boulevard of St. David to the little windswept knob of bare native rock, Nicolas, our guide, led the way through a wire gate and with a proud sweep of his arm declared, "Here we have Paul's chief landmark in Athens, Mars Hill, the Areopagus. And now," he continued, "I have a surprise for you, because only a few weeks ago, here on the face of the rock, the Ministry of Education placed this bronze tablet on which are carved in Greek the very words Paul addressed to the wise men who sat here in their open air council. See, it is Acts 17: 16-34."

Even before Nicolas read it to us in classic Greek, we had taken pictures of this new tablet. Its existence indicates that present-day Athenians appreciate what Paul said and did there far more than did the sneering Areopagites of his own age, who, when he mentioned Jesus and the resurrection, bowed him out of their presence with, "We will hear thee . . . again."

We climbed the original rock-cut steps to the windy summit of Mars Hill, where we gripped the crags lest we be blown down into the market-place. But what a thrilling spectacle! To look across and up from Mars Hill to the Acropolis, crowned with the world's most perfectly proportioned building, the Parthenon, now safeguarded by American money against further decay. There, indeed, were the several temples

(*Please turn to page 11*)

BETTER THAN ANY OTHER BUILDING THE PARTHENON TYPIFIES THE GLORY OF GREECE

Give the Bible its Chance!

By GORDON PALMER

President, Eastern Baptist Theological Seminary
Philadelphia, Pa.

THE Bible is the world's best book; a compendium of knowledge concerning human nature; a storehouse of spiritual food. No literature furnishes man with wisdom, moral insight and character development as does the Bible. The Bible contains the vitamins of soul health.

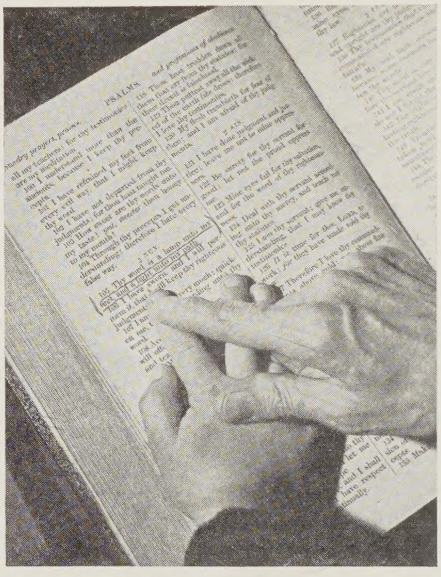
The Bible is:

the aged man's best staff;
the youth's best guide;
the child's best schoolmaster;
the student's best textbook;
the teacher's best syllabus;
the business man's best ledger;
the miner's best lamp;
the musician's best harmony;
the soldier's best manual;
the sailor's best compass;
the traveler's best chart;
the doctor's best *materia medica;*
the builder's best blue-print;
the world's best code of ethics;
civilization's best constitution;
the sinner's best friend; and
the lost man's way of salvation.

The purpose of the Bible is to give abundant life to the believer. "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

The Bible is the rock foundation upon which the United States of America has been built.

When Wyclif of Oxford gave to the world the Bible translated into the vernacular of the people, little did he know about the tremendous influence that he was setting free upon his country and the world. The Lollards were lay preachers. Wherever they went they took the Bible and gave it to tradesmen and artisans, and soon the whole country awoke to a new sense of liberty and life.



THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH.—*Psalm 119: 105*

There is dynamic force in the Bible. The Bible fired the imaginations and the spirit of the Pilgrim fathers. The Pilgrims and the Puritans never can be understood apart from the Bible. They were Bible men. They bowed to no one but God. Soon, through the influence of the Bible, a free church was established in a free land. The Bible is more necessary in a democracy than anywhere else on earth. The man or woman who neglects this great book and its teachings fails in his obligation to God and in his service to the church, and shirks his duty as an American. It is the duty of the church to see that all Americans have a working knowledge of the Bible.

The best literature of the ages cannot be understood apart from a knowledge of the Scriptures. Shakespeare is a closed book apart from a knowledge of the Bible. Without the Bible there would be no Bunyan's *Pilgrim's Progress,* no Dante's *Inferno,* no *In Memoriam,* no *Eternal Goodness,* no *Cotter's Saturday Night,* no Kipling's *Recessional.*

The Bible Is Reliable

The Bible is a reliable guide because it makes reliable men. Its readers are not the crooks, the vicious, the degraded or those of the criminal class. The jails are not crowded with Bible readers. Every student of social reform knows that Bible lovers do not frequent such places unless they go on missions of mercy. The New Testament is the most outspoken messenger against vice, immorality and impurity in all the world of literature.

Over 100,000,000 Bibles have been printed by one organization in America, and they do not have record of a single incident where one individual has been made immoral or unclean or criminal by the Bible. "The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." No man yet has found the word of God to fail when he has courageously dared to puts its precepts into practice. "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Men fail, but the Bible is sure.

The entrance of the Word gives light, bringing to all personal problems the benefit of the direct statements or constructive principles of God's word.

Benjamin Franklin, pleading with the constitutional assembly to give a place to prayer and to the word of God, said: "We have been assured in the Sacred

Writings that 'Except the Lord build the house, they labor in vain that build it.' I firmly believe this; and without His concurring aid, we shall succeed no better than the builders of the Tower of Babel."

Abraham Lincoln was saturated with the Bible. No small part of his sympathetic nature, his mountainlike character and his world influence was due to the fact that the Bible was his constant companion throughout his life.

The sturdiness of the character of Theodore Roosevelt was due in a large measure to his knowledge of the Bible. I heard him give a series of lectures on the Bible in the overcrowded Greek Theatre in the University of California. Like a twentieth-century prophet he pleaded for a more thorough and constant study of the Bible because of its power to give a rugged morality to a nation that would govern its life according to the precepts of the word of God.

The Bible Is a Safe Counsellor

We have not outgrown the Bible. Its precepts are up-to-date. America today, as never before, needs the Bible's exhortation to honesty, reliability and persistence. The Word of God warns us that "the heart is deceitful"; that an offended brother is harder to be won than a strong city. One day Solomon saw a beautiful woman, painted of face and loud of voice, and said pointedly, "as a jewel of gold in a swine's snout, so is a fair woman which is without discretion." Another day he heard a man talking too much, and he said, "A fool's mouth is his destruction."

For homely instruction and good advice the youth today should turn to the Book of Proverbs. Indeed, youth could well study the lives of the prophets and the biblical stalwarts in order to avoid their mistakes and weaknesses, and to emulate their faith and virtues. No one can study these biblical biographies without learning that a man plus God is unconquerable.

Study Jesus' teachings on forgiveness, reconciliation, true brotherhood and individual and social salvation. Study the Golden Rule and its application to human problems. Will these principles ever be surpassed? When they are tried they always succeed. Its takes faith and courage to put the counsels of the Bible into life and deed. When they are tried they never fail.

Bible Study Is Imperative to Spiritual Growth

Memorizing the word of God is an excellent practice and should be more heartily encouraged in our church schools and colleges. The Word sinks into the subconscious life of a child and when the hour of testing comes the "Sword of the Spirit" leads the youth to victory. "Thy word have I hid in mine heart, that I might not sin against thee" is a divine warrant to store our children's minds with the word of God.

Many educators say, in these modern days, that we should not bias the minds of our children toward the Bible and Christianity, because it makes them narrow-minded. If the farmer carried out this theory in his fields he would let the weeds, as well as the wheat, grow unhindered. But we would call such a farmer unwise, even a fool, if he did not bias his land toward the crop he desired to grow. It is vital that Christians bias their children's minds to Christ, the Bible and the church rather than that they allow the tares to crowd out the wheat of Christian faith and certitude.

We must bias the minds of youth toward Christ and Christian morality and service. We must help them to translate the Bible into life and action.

Spirit-filled men are best versed in the Scriptures. There is a unique connection between spiritual poise and the knowledge of the word of God. To know the Bible and to seek honestly to carry out the will of God always results in moral and spiritual control. Men who are filled with the knowledge of the Bible do not shrivel up, neither do they become arid spiritually or cold intellectually.

MINISTERS today need to call their church members "to the law and to the testimony." In this law and testimony there is light and life. When the soul is wrong, everything goes wrong. Men and civilization go wrong all over. The Bible helps men to get right with God and with their fellow men and with themselves. The Bible helps men to keep right with God and with others.

Study the Bible

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" is an excellent exhortation to Christians, young and old. Unhurried, serious and prayerful study of the Bible will develop Christian character.

The Word thus followed will keep men from the temptation to follow every will-o'-the-wisp of new thought, pseudo-science and false religion. The word of the Bible is a full match for any enemy of the soul. Jesus quoted Scripture when he was tempted and his followers can well do the same in the warfare against the world, the flesh and the devil.

Let your study be sincere as a child. Let it be reverent and in the spirit of prayer. Keep your mind open for the guidance of the Holy Spirit; it is the business of the Holy Spirit to direct the earnest student into all the truth. Then be obedient to the will and commands of God. Say with the chosen people of Jehovah, "All the words which the Lord hath said will we do."

A Method of Study

A good method to follow in the Bible reading is to read the passage thoroughly. Then write down your thoughts. Have a pencil and paper near at hand. Build your own commentary in this manner. Pray about the Scripture you have read. Pray for enlightenment. Then work it out. Put the message into practice. This is the surest way to remember the Scripture you read.

There is a peculiar connection between the purity of the soul and the understanding of the Bible. "The pure in heart . . . shall see God." Yes, the pure in heart shall see truth, and shall discern God's will and way in the Bible. An impure heart beclouds the vision, warps the judgment and renders one impotent to discern the Spirit's message and movement in the Bible. Fairbairn, the great Christian theologian, said: "Unless God is held in the soul he will not be found in the word." Unless there is purity of heart one simply cannot see the God of purity and understand his cosmic redemption and supernatural revelation in the Bible. The pure in heart shall see. Personal surrender leads to personal purity. Purity is the absolute essential to knowledge.

Jesus vindicates himself and his message to those who incarnate his message, his words and his ministry.

An Inspired Book

The Bible is inspired in a manner unique from any other book. Only a God-inspired Book could give to the world the perfect character and person of Jesus Christ. "Holy men of God spake as they were moved by the Holy Ghost." This inspired book inspires and transforms.

God has protected this inspired revelation through the ages. There is no romance comparable to the story of the translation and publication of the Bible. There are now over a thousand translations of the Bible into foreign languages. About six hundred new translations have been made in the past forty years. This is a modern miracle, an achievement without parallel in all the religions of the world.

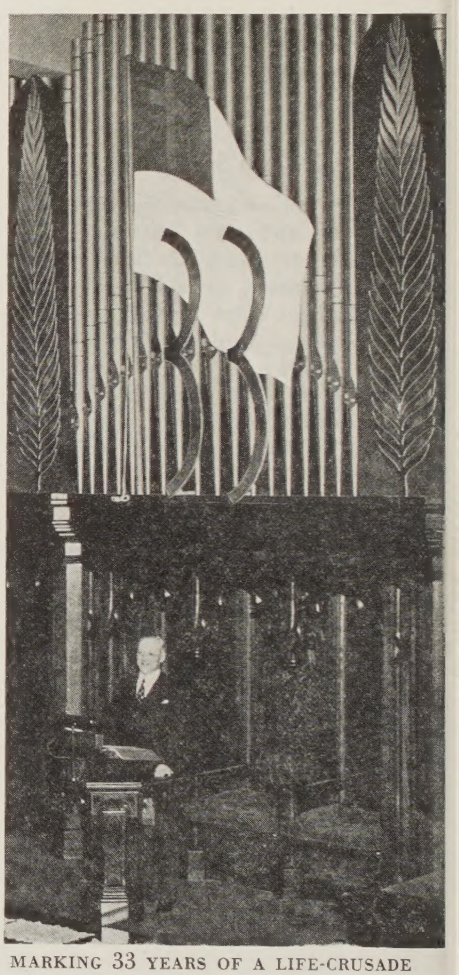
An almost unbelievable story of divine

(*Please turn to page 11*)

WHILE MANY CHURCHES ARE CHANGING PASTORS EVERY THREE YEARS, LET US SEE WHAT TEAMWORK FOR A GENERATION ACCOMPLISHED

Pastor and People for 33

By R. ALFRED HASSLER



MARKING 33 YEARS OF A LIFE-CRUSADE

TELL me, Ruth," the trim, gray-haired man standing in the pulpit smiled pleasantly, "did you win the presidency of your school?"

Ruth, one of some twenty-five girls and boys seated in the front row of the balcony, smiled back.

"No," said she, "not the presidency. I got the vice-presidency."

"Well, that's fine," said Dr. Howard King Williams. "That's a mighty fine honor for you."

"They elected a boy president," explained Ruth, then added bravely, "He'll probably do a better job, anyway."

The other boys and girls, the congregation, the minister and Ruth, all laughed at that, easily, informally, with the camaraderie that characterizes the Alpha Baptist Church of Philadelphia.

This little chat, with the others that preceded and followed it, formed a part of the regular morning church service, the part you usually find listed as the "children's sermon."

Alpha used to have a children's sermon, too. Only, after a while, Dr. Williams concluded that the "sermons" were losing their effectiveness. So he determined to try something else.

That is something a visitor sees. This minister, who has just completed a generation of service, has no unbreakable ties with convention. If the usual is less than effective, he substitutes the unusual. But not for the sake of being unusual. Decidedly not. If a practice —or a person—does a good job, it stays.

The one hundred and fifty officers and teachers of the Sunday school, for instance, understand that they are "freshmen" until they have completed five years of service. The chorister has held his job for twenty-five years. Teachers, departmental superintendents, deacons, trustees, include a surprising number who count their years of service well above the decade mark.

Many of them have moved from the Kensington neighborhood that sprawls about Alpha, out to the clean green suburbs of Philadelphia, but every Sunday they pack the wife and the children into the family car and drive for miles back to Alpha. If they pass a half-dozen other Baptist churches on the way—well, after all, Alpha and Dr. Williams are waiting!

What is the secret of this amazing loyalty that has kept a church growing while its surroundings deteriorated steadily, growing from a membership of 124 in 1906 to close to 1,000 in 1939? What is the secret of this loyalty that has achieved a Sunday school advance in the same period from a membership of 200 to an enrolment of 1,399 and an average attendance of between 900 and 1,000?

Well, for the secret, let's go back to that chat with the children.

The church auditorium, shallow but wide, is well-filled despite the pouring rain outside. In the right balcony, looking from the front, sits the senior choir, fifty or sixty strong. The left balcony holds the "Pastor's Choir," numbering about seventy-five. The boys and girls in the center balcony are the junior choir.

When the time comes for their part of the service, a little rustle of anticipation runs through the line of children. The pastor begins at the extreme right end.

"Jimmy," he says—or Joe, or Margaret—"what verse are you going to read this morning?"

Jimmy has selected a verse from the Bible to fit the little message on the back of the morning's offering envelope. (Incidentally, this service helps remind the rest of the congregation of *their* envelopes.) When he has read or recited it, the minister speaks again.

"Any ideas, Jim?"

Now sometimes Jim has an idea, sometimes he hasn't. More often it's the former. In his own words he tells what that particular verse means to him. When he has finished, maybe Dr. Williams will say simply, "That's fine"; maybe he will go farther into the matter.

As, for instance, when one Jimmy had repeated Matthew 21: 22.

"Any ideas, Jim?" asked Dr. Williams.

Yes, Jim had an idea what that verse meant. It meant, said he, "that if you prayed for things, God would give them to you."

"But does that mean," quizzed the pastor, "that if you prayed for a razor to cut your head off, God would give it to you?"

1. BUILDING THE SUNDAY SCHOOL STARTS WITH THE NURSERY CLASS. 2. THE JUNIOR DEPARTMENT HAS 10 CLASSES. 3. 200 INTERMEDIATES AND SENIORS ATTEND REGULARLY. 4. SUNDAY EVENING B. Y. P. U.'S DRAW 200 YOUNG PEOPLE. 5. THE SENIOR GROUP WORKS THE COMMISSION PLAN SUCCESSFULLY

Years

Photographs by J. Elliott Finlay

Jimmy shook his head dubiously.

"That's right," Dr. Williams encouraged. "You must pray for the things that will help you to do God's will. Keep straight on that, Jimmy." His glance swerved to the next. "Any ideas, Margie?"

An Individual's Church

Any ideas, Margie!

Those words hold much of the secret of the growth of the Alpha Baptist Church. First, a willingness on the part of the Rev. Howard King Williams to use new ideas, his coworkers' or his own; second, a tremendous awareness of the individual.

The church is an individual's church. The pastor wanders through the many classes and departments of the Sunday school, hailing each worker and student by name, first name!

Everyone you talk to ascribes the success of the church to individuals. They mention *different* individuals, but they all mention individuals. The pastor acclaims the "wonderful workers" who assist him. The "wonderful workers" give the credit to the pastor.

However, regardless of who or what is responsible, the results are truly remarkable. Alpha Baptist Church began its existence some half-century ago as a mission. Later it organized as a church, meeting in a small brick building around the corner from the present edifice at Hancock and York Streets.

Thirty years ago, Kensington was almost as well built up as it is today. Its population, in terms of income, was considerably better. One of the largest textile centers in the world, Kensington had attracted many other mills and factories as well. While few of the people earned much, most of them had a living wage and had it steadily.

With the depression and high city and state taxes, many of these industries

"HOW MANY HAVE UNITED WITH OUR CHURCH THROUGH THE INFLUENCE OF THE SUNDAY SCHOOL?"

moved South. Relief came in, the neighborhood went backward. Many of the members urged the minister to move the church to a better neighborhood, but No, said he, and Alpha went on; ministering, teaching, preaching, growing.

The present church building dates from 1911, six years after Howard Williams came from Crozer Seminary to shepherd the little flock. The new quarters became inadequate almost at once; they have tacked on additions constantly. For some time the trustees have dickered with the owners of a factory next door, offering to move the whole plant to a new location, in order that they might tear down the factory building and add badly-needed church equipment. Incidentally, so crowded is Kensington, that every time Alpha has built, it has had to tear down first!

The auditorium is crowded, morning and evening. Old-timers arrive a half-hour before the service begins, in order that they may be sure of getting one of the seven hundred seats.

The Sunday school, meeting at two-thirty in the afternoon, crowds the main auditorium and overflows all over the building.

It starts with a pre-beginner (nursery) class that takes care of ten or a dozen babies every Sunday so that the parents may attend their classes. The beginner department averages between 70 and 90 in attendance. The primary department runs close to 150. (They were singing "We'll Follow," when Dr. Williams dropped in. He stopped them for a moment. "Any ideas about what you're singing?") The junior department crowds 85 into close quarters. The intermediate-senior, for boys and girls from twelve to eighteen, usually attracts about 200, with twenty-nine teachers. The adult department, which includes everyone above eighteen, tops the school with some 400 every Sunday.

About Methods, Now

Perhaps, you'd like to know about methods. Maybe you say that personality is not enough to bring that many people out to Sunday school every week. Well, perhaps not. Let's see.

Consider the intermediate-senior department, for instance. Its superintendent heads a prominent Philadelphia advertising agency. He first came to the church as a young man because Dr. Williams told "his girls" that they shouldn't go with young men who would not come to church. "Waiting for you outside isn't enough. Bring them in!"

This department's two hundred boys and girls crowd into a room sadly inadequate, yet hopefully vibrant with life and good fellowship. A youthful orchestra plays, enthusiastically and melodiously. (The church supplies musical instruments to those who wish to learn to play them. The young musicians pay for them a little at a time.)

The department superintendent has worked out his own plans. Annually he appoints four assistant superintendents from among the teachers; one each for the intermediate and senior boys and girls. These four, who take their duties very seriously, meet once a month to plan future services. They preside over the department in rotation, the department superintendent taking the four "fifth Sundays" and the weekly announcements.

The teachers, subject to the supervision of the assistant superintendents, nevertheless are largely on their own, and are responsible for maintaining interest and attendance in their own classes.

They do it, too. The superintendent, curious about the remarkable success of one young lady in having weekly class meetings at her home, queried her about it.

"I have a charm school," she announced. "The girls come and we discuss dresses and hats and hair-do's and all the rest of those things so dear to a girl's heart. Then, after a while, we talk about spiritual matters."

A young man, faced with the problem of holding the interest of a group of boys, devised the idea of a monthly "movie clinic." Each month the boys report on the movies they saw during the past thirty days, explaining which seemed worth recommending, and which not. Not only does this method teach the boys an objective and wholesome judgment of the movies—an inescapable influence in their lives—but the obligation to report makes them more careful in choosing the pictures they go to see.

With similar individual methods do the twenty-seven other teachers contrive ways of holding the interest of their young charges. But back of them all, encouraging, helping, lifting, is General Superintendent Howard King Williams.

Of course, it takes more than either the Sunday school or the formal church services to account for all this interest and growth. The church has other activities galore. But they all trace back eventually to the originality and individuality of the pastor. He builds, constantly and perseveringly, for the future. Not for that future of one year away, or two, but for the future that looms ten or twenty years in the distance. Exactly as he built so many years ago for the future that is today.

Outside the Sunday school he begins with the meetings on Monday nights for boys and girls of ten to fourteen. This is the church's "first contact" with the untouched. Every Monday, without fail, these children meet in two groups. The boys sing to their hearts' content. They study Paul's life and journeys. Each journey represents one "degree." When a boy "earns" a degree, there is an initiation. After the evening's study ends, they have handwork. The girls do much the same.

Not very exciting? Perhaps not, but it's good enough to bring a hundred children into church every week!

Then there's the junior choir. We spoke of that before. The boys and girls from the Sunday school love it. They get a chance to sing every Sunday morning.

Only, after the junior choir had functioned for a few years, Dr. Williams ran into a complication. When the boys reached fourteen or thereabouts, their voices began to change, they

dropped out. The girls of the same age, embarrassed in a group of younger children, also dropped out.

The answer to that problem took shape years ago in the "Pastor's Choir" and the "Minute Men." Both organizations still continue. The Pastor's Choir now has a membership of about one hundred young women. The Minute Men, "ready to serve Christ and their church at a minute's notice," number close to fifty young men, who divide up such duties as the ushering, and do it well.

Alpha faced another problem, too. Many churches face it. Philadelphia gets hot in the summer. Folks don't care much about going to a stuffy church service in the hot weather. Most churches close.

Alpha, instead of closing, made arrangements for holding services on its roof. Now, on summer evenings, Dr. Williams preaches to congregations of between 400 and 500, sitting in comfort in the coolest place in that part of town.

There are other things, too. "Alpha on the Air," utilizes a local radio station every Saturday. Every so often the congregation gets a chance to sing a new Williams-Naylor hymn. Dr. Williams writes the words of these hymns; Mr. Naylor, one of the Sunday school workers, composes the music. There are a score of them now, in a special Alpha book of "Singable Hymns."

Finances at Alpha

Then, of course, always and ever there are finances. Everyone wants to know about finances.

Well, the church has not a cent of debt. That may be because of the unusual attitude folks there take toward their pledges. Out in the vestibule of the church is mounted a steel box with a slot in the top. Into it the members drop their envelopes. Later, during the service, the ushers take up the offering the usual way.

Why?

"Well," said one member, pointing to the steel box, "this is for our pledges. We owe that; the other we give!"

In 1906, at the start of Dr. Williams' pastorate, the church gave approximately $300 to missions. Today it supports three missionaries on the field, with an annual expenditure of about $5,000.

There's an odd thing about that, too. At Alpha, missionary interest is not limited to a single society; the whole church is mission-minded. Every society includes missions in its work. One prayer meeting every month is devoted to the study of an individual missionary, either contemporary or of earlier days. The young people's societies keep in close contact, by correspondence and otherwise, with the church's own missionaries, some of whom used to meet with the societies. Thus the interest in spreading the gospel to all the world remains very real and enthusiastic.

Now, out of all this, what emerges?

First, Alpha is doing a remarkable piece of work in a section of one of America's great cities that needs it badly. Second, it is doing it largely because of the intense loyalty and devotion that exist between pastor and people. And finally, that loyalty is directed by the pastor's own spirit into the building of the kingdom of God. The theme of Dr. Williams' thirty-third anniversary celebration this March was "Looking Unto Jesus," and that theme expresses the whole spirit of the Alpha Baptist Church: "Looking unto Jesus" in every activity, through every individual, at all times.

DR. WILLIAMS USES MORNINGS FOR STUDY

With Paul in the Mediterranean World

(*Concluded from page 5*)

"made with hands," which were in Paul's line of vision, as standing on Mars Hill he pointed the Athenians to their favorite statues of Minerva and the other gods and declared that the Godhead is not "like unto gold, or silver, or stone, graven by art and device of man." "Yet," said Paul, "he is not far from each one of us: for in him we live and move and have our being."

As we gazed at the amethyst beauty of the scene, our friend Nicolas made this comment: "Even if Paul's wonderful sermon resulted in only two converts, a woman named Damaris, and Dionysius, one of the Areopagites, history rewarded his efforts, because in due time, even the Parthenon, originally dedicated to Athena, became a Christian church, and the Sanctuary of the Furies, in a cleft under the east corner of Mars Hill, became the early Christian Church of St. Dionysius, the Areopagite. Today Athens is a Christian city, honoring its quaint little Byzantine churches such as St. Eleutherios, built before the ninth century, as well as its modern Cathedral (Evangelistria) and parish churches like cheerful St. Irene, where services are thronged with reverent Athenians—Christians, who uniformly close their shops on Sunday, a tribute in itself to the message of Christ's greatest Apostle, Paul.

Give the Bible Its Chance

(*Concluded from page 7*)

protection over a new translation of the Bible is told by my friend, Dr. Charles McAlpin. In Southern Nigeria, before the war, Archdeacon Dennis, a missionary, desired a Bible for the natives. He knew that his work was hopeless without the enlightenment of the word of God. Slavery, vice, superstition, cannibalism, never could be overcome unless God's word could get into their hearts. He set about reducing their language to writing and then translated the Bible into their tongue. He had to make a dictionary. He had to find words to express the Holy Spirit, cherubim, the love and the mercy of God, and dozens of other ideas unknown in the language of the natives. It was a colossal task. He worked incessantly until he covered the 31,173 verses of the Bible. At last the task was finished. He desired to have the translation printed for the glory of God and the service of these people.

Archdeacon Dennis left Nigeria with his manuscripts—the product of years of labor—carefully packed away. He set sail for Europe to oversee the final production of his life's work. One day an enemy submarine, in those terrible days of the World War, torpedoed the boat and sent the ship and all aboard to the bottom of the deep. Dennis perished in the wreck.

But neither the ship nor the manuscripts were lost without a trace. Dennis' precious work was hurled upon the waters by the terrific explosion. And winds and waves guided the package to the shores of a little isle whose seacoast was visited constantly by a friendly people. The manuscripts floated upon the rocky coasts of Wales and were found in a crevice by a man who realized the value of these precious papers. He placed them in safe hands for preservation and publication. God again vindicated his promise, "Heaven and earth shall pass away; but my words shall not pass away."

You want light upon your path and for your nation: then remember, "If they speak not according to this word, it is because there is no light in them." The Bible must be at the heart of our homes and of our country; otherwise our statesmen will not be able to see the way out of the moral, social and political confusion that has swamped the world. We want light and life abundant; then we must give the Bible first place in our thought, plans and life. As the Revised version expresses it, "If they speak not according to this word, surely there is no morning for them." If we want the morning atmosphere of hope and cheer, the morning of prophetic triumph, the morning of blessed assurance that Christ shall reign, then we must not neglect the word of God. GIVE THE BIBLE ITS CHANCE.

I Believe!

For May 7

I BELIEVE in *Personal Consecration*

By JAMES H. FRANKLIN

President
Crozer Theological Seminary

These Four Statements Will Enrich Your May Teaching of the International S. S. Lessons

I BELIEVE that Christ helps those who consecrate themselves to his service. Here is an illustration of such consecration and its results.

The first time I visited Shanghai College, in 1913, a young man by the name of Daniel Lai was a member of its student body. In that school he had come under the Christian influence, and had caught what he called the spirit of service.

One day word reached young Lai that his mother was desperately ill in an interior village, eight hundred miles by travel routes from Shanghai. He hastened homeward, and on reaching his village found that his mother was one of the many who were dying with the dread disease of bubonic plague. Surveying the distress prevalent in the community, he asked if there were not some one there who could control the plague. The Chinese gentry replied: "There is no one here who knows how to control it." Daniel answered, "Then I shall learn how"; and he turned his face again toward Shanghai College.

Several years later, when this young man had graduated from Shanghai College, he was aided by the American Baptist Foreign Mission Society to study medicine at Rush Medical College, in Chicago. Afterward he secured an interneship in Rochester Interne Hospital. On his return to China, he married a cultured Chinese doctor who had studied in America, and the two of them took charge of a small hospital in an interior community. There they remained until the anti-foreign and communistic agitation of 1926-1927 made it wise for them to retire to the coast.

When the representatives of a great foundation in America looked over China to find a few men who should be given opportunity to do further graduate work in America, Dr. Daniel Lai was one of the number chosen. He was sent to Johns Hopkins University, where he did research work in tuberculosis and leprosy. Upon returning again to China, he became one of the advisers to the Chinese Government in its purpose to establish a national leper colony where the many lepers might receive adequate care.

Alas, the warfare in China has frustrated all such plans for the present, but Dr. Lai has been chosen to be the head of a League of Nations health unit at work in his native province in an attempt to control such epidemics as often follow warfare. Thus, in spite of all difficulties, this young man with a vision has found strength, through Christ and the education given him, to render significant service.

For May 14

I BELIEVE in *Evangelism*

By WALTER E. WOODBURY

Secretary of Evangelism, The American Baptist Home Mission Society

I BELIEVE in evangelism, the heralding of God's "great love wherewith he loved us," and gave his only-begotten Son to die for us on the cross. Life is often hard and the kindly face of our God hidden. Those of us who see it clearly must tell others how "rich in mercy" God is toward those "dead in sins," and how able and willing he is to raise men from their spiritual death and to give them new life through Christ.

I believe in evangelism. For those who "walk the way of this world," who are motivated only by "the desires of the flesh and of the mind," can be won to the way of Christ today as surely as in the days of Paul. For "children of wrath and disobedience." "dead in trespasses and sins," are arrested by the story of the divine love as revealed in the crucified and risen Christ. Even while their minds are staggered and tantalized by the amazing fact of the atonement, their hearts are drawn toward him who went gladly to the cross knowing that his being lifted up from the earth would draw men to God.

I believe in evangelism. For when men are taught the story of God in Christ Jesus "publicly and from house to house," today in America as of old in Asia, they are moved to "repentance toward God and faith toward our Lord Jesus Christ." They not only rise to a new plane of personal living and enjoy new and right relations with God, but they also become interested in "the things concerning the Kingdom of God." They become champions of the rule of God on earth, and like spiritual salt they save the life of the world from corruption and civilization itself from disintegration.

I believe in evangelism. Let Christians everywhere open their mouths and speak for Christ, not only in the churches but also from house to house, until all that dwell in our land may hear the word of the Lord Jesus even as everybody in the province of Asia heard it in the days of Paul.

For May 21

I BELIEVE in *Total Abstinence*

By JOHN W. ELLIOTT

President Alderson-Broaddus College

I BELIEVE in total abstinence:

Because alcohol is a narcotic drug. It is contained in varying degrees in all alcoholic beverages. In its greatly diluted forms, such as beer and light wines, and when taken in small amounts, it allays sensibility, relieves pain, and produces sleep. But when the effects have worn off, the condition of the body is worse, for many cells have been injured by even these small doses. The final price is too great for the temporary relief.

Because alcohol is a habit-forming drug. When one uses a small amount, even in the weaker solutions, he finds himself desiring more, first in milder drinks and later in the stronger drinks, such as whiskey, rum, gin and brandy. The taste for alcoholic beverages is not innate, but is cultivated. It can be completely avoided through life by, and only by, total abstinence.

Because alcohol is socially detrimental. Even a moderate use of alcoholic beverages lowers a person's efficiency and interferes with his services to his employers. It makes the drinker less fit for satisfactory home life, and takes away from his family money that should go for food, clothing, and wholesome recreation. Even small amounts make him a social menace on the nation's highways.

Because alcohol is the only cause of alcoholism. This terrible disease causes the death of a great many drinkers. It is true that all moderate users of alcoholic beverages do not become drunkards and die with some form of alcoholism, but a considerable percentage do; and no moderate drinker can tell whether or not he will become a victim of alcoholism. So the only sure escape from alcoholism is total abstinence.

Because I am a Christian. As a Christian, I try to follow Jesus Christ in his attitude toward the value and sanctity of persons—myself and others. No one can use liquor and keep himself unspotted from the world. No one can drink and practise the Golden Rule.

For May 28

I BELIEVE in the *Adequacy of Christ*

By EVERETT C. HERRICK

President Andover Newton Theological Seminary

I BELIEVE that Christ is adequate to meet the world's needs. But we must beware of religious generalities. They often are substitutes for thought and action. Who of us know our needs? We *want* comfort, wealth, amusement, power, privilege, glory. We *need* bread, medicine, shelter, rest, work, education, government, mercy, justice, grace, repentance, love.

Our life is an inner conflict between wants and needs. We sacrifice our needs to satisfy our wants. But in the hour of crisis our wants are forgotten as our needs emerge.

If we do not recognize our own needs, how can we understand the needs of the world?

Christ is adequate, first of all, to acquaint us with ourselves; to reveal to us our needs and then to show us how those needs can be met in the grace of God. Therefore, when we say that what the world needs is Christ, we should seek to understand in the light of his Spirit what the world's needs are.

God has given us this earth adequate to our needs. We make it inadequate to our wants because of our blindness, selfishness, and sin. If the love of Christ really takes possession of our lives, we discover the adequacy of the earth and its inexhaustible resources for our need. It becomes the "Father's house with bread enough and to spare"; and as we apply this to human relations, passing on into all the intricacy of society, and also to our spiritual necessities, we find a deeper and more abiding adequacy. This is the essential gospel, both individual and social.

Margaret Slattery has an arresting title for one of her books: *Thy Kingdom Come—But Not Now.* The unreadiness and inadequacy are with us. When we are willing to surrender our wants and to seek the true fulfilment of our needs, then the Kingdom comes and we experience "the adequacy of Christ."

"But my God shall supply all your need according to his riches in glory by Christ Jesus."—*Phil. 4: 19.*

So You Are Planning a

SESSIONS LAST FROM TWO TO THREE HOURS, AND INCLUDE A PERIOD OF DIRECTED PLAY

ANYONE who sees a need for a vacation church school in his community can begin to arouse enthusiasm on the part of others. Church school superintendents, church officials, public school teachers and others interested in religious education may be approached and called to a preliminary meeting. This should be done at least two or three months in advance of the school to allow time for preparation. The preparation will include making plans for financing the enterprise, selecting and training the teachers and leaders, choosing the courses of study, deciding on the time and place of meeting, getting needed supplies, and promoting the school.

This article will attempt to answer some of the most frequent questions asked by and of members of such a planning committee.

"What Is the Use of Such a School? What Good Does It Do?"

The vacation church school makes available a longer consecutive period of religious education than is possible in any other part of the church program. Its informal, wholly enjoyable work is free from the "Sunday-best" restrictions of the church school. Its program is so planned that it is a school of Christian living, where children may come into vital relationship with God, where they may learn the facts of our Christian inheritance, where they may experience, under skilled leadership, the problems and joys of Christian group living.

"How Shall the Attention and the Interest of the Community Be Secured?"

Long time publicity, careful, widespread and challenging, is essential. Those interested should be able to answer questions as to the value of the school. Posters picturing parts of the program or presenting arguments for the school may be put into store windows, on church bulletin-boards and in other suitable places. These may be made by a committee of adults, or better, by groups of children and adults. Advertisements and news items may be run in newspapers and announcements made from pulpits. Enrolling children in advance through the church schools, home visiting in churched and unchurched families, distribution of fliers and letters from the churches; these are some of the ways of bringing the vacation school before the public and awakening an interest in its work.

"When and Where Is a Vacation Church School Held? How Long Does It Last?"

The vacation church school usually is held in one or more of the neighborhood churches. If in more than one, the children may be separated according to ages, each age-group meeting in a different church. If the church school meets in one small church, many of the sessions may be held out-of-doors. Some communities build sheds or arbors for shelter.

Sessions usually are held in the morning, while the children are fresh and before the heat of the later part of the day. Ordinarily the daily sessions last from two to three hours, though sometimes they extend throughout the entire day and include trips, picnics or other interests. The term varies from two to eight or ten weeks, though it is usually four or five weeks long. A total of sixty hours in the term is considered standard for a vacation school.

"What Age Children Attend?"

The age range, up to the last few years, has been from four to fourteen years. However, the tendency in many sections of the country is to extend this range down to babyhood and as far up as there is interest, even to adulthood. Little children are cared for in a carefully supervised day nursery, and the parents are invited to come either during the regular sessions or in the evenings to study courses in the religious education of children, in worship in the home, child management and care, or on Bible subjects. Some churches offer standard leadership education classes as a part of the vacation church school.

"What Will the Pupils Learn?"

Carefully prepared textbooks are available for use in vacation church schools, produced cooperatively or denominationally. (A list of such texts may be found on page 29.) These texts give detailed helps and full source materials for planning the sessions. They provide for stories, games, handwork, trips and other activities that will help the pupil to understand and gain skill in living out the things he studies. Bible stories and memory work, missionary stories, hymns and worship suggestions are included in the program.

Vacation Church School!

By IMOGENE W. McPHERSON

"What Will Such a School Cost?"

It is impossible to estimate the expense of a school without knowing something of its size and the equipment at hand. In many instances teachers can be secured for this most challenging and interesting enterprise without cost from the local community. In underprivileged neighborhoods, where local help is not available, state boards of religious education, denominational missionary societies and similar organizations may be asked to give some help in the way of leadership. Perhaps an approximate twenty-five cents per pupil for needed equipment would be a fair estimate.

"How Can the Enterprise Be Financed?"

The expense of the vacation church school should be in the budget of the local church. Failing this, there are other ways of securing the needed money. Some schools charge a small registration fee, but this often lays a hardship on the very children who most need the school. Others lean upon the offering from parents at the closing program. To depend largely on this is poor business, since the expense will already have been incurred before the money is secured. Sources of gifts for the undertaking may be community service clubs, ministers' associations, and women's missionary organizations. Some communities have certain union church meetings during the year where the offerings are designated for the community vacation school. Many people of means are happy to make direct gifts to the work. One church makes up at the beginning of the year its "summer budget" which includes camps, young people's conferences, meetings for adults, and the vacation school. They raise this summer budget money in a special drive.

"What Equipment Will Be Needed?"

A meeting-place, tables or benches on which to work, chairs, a piano or other musical instrument, play space and some play materials are the general items of equipment. A textbook will be needed for each teacher or assistant. Other equipment may include wrapping-paper, paints, brushes, crayons, scissors, hammers, saws, lumber, nails, pieces of cloth, sewing materials, pencils, blackboards, pictures, hymn-books suited to children, notebooks, construction and drawing paper. Each textbook lists special materials needed for the work planned in it. Supplies often can be borrowed or secured without cost by making inquiry at art museums, libraries, denominational headquarters, missionary societies, or of local storekeepers, carpenters and seamstresses.

"How Many Teachers Will Be Needed?"

An adequate staff would include a head teacher for each department, with an assistant for every ten children in the kindergarten and primary departments and one for every ten to fifteen children in the junior and intermediate departments. The number of leaders needed will depend somewhat upon the disposition and habits of the children and the leadership ability of the teachers.

"Who Shall Be Chosen to Teach?"

Qualifications for teaching in a vacation school are at least threefold: (1) The person selected should be one whose integrity and Christian character are acknowledged by the community generally; one whose religious experience is real and vital. (2) He should have had some training and experience in teaching. However, if the head of the school has had sufficient experience and training, he can guide his helpers so that lack of specific training in teaching will not be an insurmountable handicap, provided his helpers love children and are teachable. (3) He should have time and willingness to give himself almost wholly to the task in hand for the duration of the school.

SOME OF THE LEARNING PROJECTS INCLUDE CONSTRUCTION WORK

Often a local minister has had sufficient training to head the school and the churches can supply Sunday school teachers or mothers to work with him. Public school teachers may be willing to give themselves to the task.

"How Can Local Leaders Be Trained for the Work?"

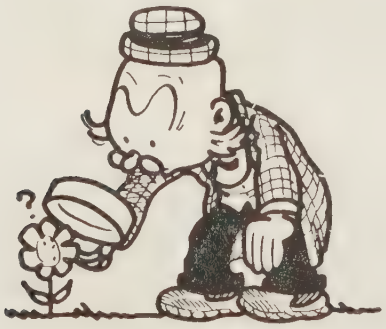
If there is one good leader in the community, he may train the staff through a series of conferences. For additional help he may call upon specialists in the community; a musician for help in music and games; an artist, a carpenter, a seamstress, a woodworker for help in handcraft skills.

Several neighboring communities may hold an early summer camp for the training of vacation school leaders, State and county leaders, local educators and skilled workmen of various kinds can make the camp a first-class training school. Often a demonstration school can be run in connection with the training, where teachers will get observation and practice in teaching.

Training also may be secured through second series courses of the Standard Leadership Education program. In some places a training school meets weekly for a period of from six to ten weeks, on Saturday or on some evening. In all communities advantage may be taken of courses offered by other groups, such as those given for Boy Scout leaders.

Another method remains to be spoken of; the one- or two-day institute, where each day five hours of training may be had. The program may include demonstration teaching on each age level, followed by discussion. The remainder of the time may be devoted to learning special skills, such as music, handcrafts, games. Some time should be spent in examining the texts to be used, deciding the approach to be made, planning the first session in detail, laying out the general daily program, the objectives of the summer's work, and listing supplies needed.

The vacation school itself may become a training school for future teachers, as older boys and girls come for a training class, part of the program of which will be observation, supervised practice-teaching, and working with committees of children on special projects.



How to GROW a Sunday School[1]

BY THOSE WHO DID IT

THROUGHOUT the land, in every denomination and in every state, are Sunday schools which are growing. This does not just happen. But it can be made to happen anywhere, in your school or mine.

Denominational secretaries have reported to the Department of Extension of the International Council of Religious Education conspicuous instances of such increases. The resident leaders responsible then have written the stories of how they did it. Out of the many letters received, a few have been selected which will be of special interest to Baptists. They report the high lights of these stories of achievement. Bear in mind that these letters do not deal in mere theory or fiction. They tell of plans that worked—plans that you will find worth trying.

[1] This article is one in a series on the theme, "Extending the Outreach of Christian Education," in connection with a concerted Protestant emphasis on increasing Sunday school attendance and other emphases of Christian education. The series has been made available through the International Council of Religious Education.

By Men Leading the Way

By GRADY D. FEAGAN

Pastor, First Baptist Church
Arlington, Mass.

A new day has dawned for the First Baptist Church School of Arlington, Mass. A few years ago an attendance of four hundred fifty was considered good, but last season the numbers soared well beyond the nine hundred mark.

The fathers of the community led the way. Early in the year they staged a special day in the Men's Class in honor of the pastor's ten years of service to the church and class. Various speakers of prominence in the church and community spoke briefly. The attendance of men opened the eyes of the class officers as to what might be done.

They secured every precinct list and contacted practically every man in Arlington to ascertain those who were not obligated to be at other classes from noon to one o'clock on Sunday.

Just at that time a strong class from a neighboring community began challenging them to an attendance contest. A careful organization was set up. Almost like magic the attendance in the Men's Class leaped from one hundred to four hundred and fifty.

A meshwork of cooperation undergirded the drive for numbers. We realized that men could be brought once or twice on friendly solicitation, but that if they were to be kept coming a very interesting and dynamic program would have to be produced constantly.

Soon we found that the great increase among the men was powerfully affecting every department and class in the entire school. The women and the children could not stay away when their husbands and fathers were all astir about the church school. This inspired the teachers and the officers to exert every possible effort to make the entire Sunday program strong and engaging. Department worship periods were keyed up by careful planning. Programs for the special days reached new significance. The young people cooperated in dramatics. Others were glad to give their best time and thought to teacher training under the leadership of the pastor.

Teachers' meetings were regular and fully attended. Departmental periods bristled with live discussion. Problems and suggestions came from all quarters. The Board of Religious Education worked constantly upon those requiring further study. At the general assemblies following the departmental periods, the pastor gave educational lectures on evangelism and teaching.

The church school increase affected the morning worship service of the church. Each department sponsored a "Go-to-Church Sunday."

A spirit of cordial and gracious fellowship throughout the rising life of the whole enterprise was sustained by all—by church suppers well placed through the year, by class nights, and by father-and-son and mother-and-daughter banquets.

No, it was not just a contest. The interest continued to the end of the season, long after the contest had been won by a wide margin. The contest only offered an initial occasion whereby the lasting opportunities of the church school could be realized.

By Steady Work

By DAVID J. DAVIS

Pastor, Oaklyn Baptist Church
Oaklyn, N. J.

There are no special devices for increasing attendance that have very lasting results. The only thing that will make a church school achieve a real growth is steady work on the part of teachers, officers, and membership committees. They must contact individuals personally and interest them in that way. We have a check-up of attendance every quarter and try to reach those who have not been attending. We designated February 13 as Mid-Winter Rally Day and sent cards to our entire membership. The result was the largest attendance of the year. Some who had not been out for weeks, even months, continued to come, so that our average attendance showed an increase on succeeding Sundays. At the end of four Sundays the teachers visited all those who had not attended on the Rally Day or since then, and again some who had been absent began to come regularly.

We have also had good results by designating one Sunday as Our-Car-At-Church Sunday. We asked all those having cars to be present and to bring others with them, particularly any "shut-ins" who could not attend regularly.

There are two principles at the foundation of all our work: (1) We try to show the people of the community by letters, cards, and personal invitation that we are enthusiastic about our church school, and that we want them to come and share its values with us. We do not stress attendance for the sake of having a large school; we emphasize what the church school can do for them and what they can do for the school. (2) We try to have something interesting and challenging to hold them after they

come. This is done in several ways. In the junior department a great interest was developed and maintained this past year because of two different projects that were handled very skilfully by the leaders; one was on "Peace and War," and the other on "The Use of Alcohol." In connection with the latter course one of the teachers, a student at Drexel Institute, performed some interesting experiments showing the injurious effects of alcohol.

By Locating the Neglected

By IRVING R. SMITH

General Superintendent, First Baptist Church School, Arlington, N. J.

The following notice was printed in the church bulletin: Locate some of the "unreached." Our own young people can provide us with "leads" of which we as teachers are apt to be unaware. We have prepared therefore a form for securing from them the names, addresses, and ages of those whom they know who are not attending any church school. It is suggested that they start in their own families. Have they any brothers or sisters, cousins, nieces, or nephews who are unaffiliated? Then let them think of those in their own neighborhood, those whom they meet in school. It is not intended that each class will seek members just for itself alone, but will seek possible members of any age and for any class. Of course, it would be helpful if, in addition to the furnishing of names and addresses, our young people would arrange to bring these persons to the school and see that they are introduced, and our young people are requested to do this. If, however, this is not possible, a teacher or officer of the school will arrange to call at the prospective pupil's home. The first new "something" for us, therefore, is a more systematic endeavor to locate some of these unreached. Its success will depend alike on the cooperation of teachers and pupils.

The blank provided was as follows:

To the Teacher

There are reported to be some 600,000 young people of public school age in the State of New Jersey not enrolled in any church school. If this is true we can assume there are 3,000 or 4,000 unreached in the town of Kearny. Our church school is planning a campaign to reach some of this number, and to this end the cooperation of all our teachers and young people is requested. Will you kindly take up with the members of your class the preparation of a list of possible new members? They do not need to be candidates for your class but may be for any class. They may be brothers, sisters, friends, neighbors, schoolmates. If the one suggesting the name cannot arrange to invite the prospective member, we shall endeavor to have the teacher into whose class he would come look him up. Will you kindly return this blank in the class envelope by March 20th?

The following young people do not attend any church school:

Name	Address	Approximate Age	Desire Teacher To Call

Remarks:

By Using Records and Reports

By BETINA GILBERT

Minister's Associate, First Baptist Church, Pittsfield, Mass.

Regular attendance at the worship and study session during the past year was encouraged through a carefully planned system of recording based upon an adapted form of the International System of Church School Records. Attendance at worship and study is recorded each Sunday with special attention being given to whether or not they come with their parents. Each department has its own system of recognition, and some very clever charts and graphs have been worked out by the various classes. The following departments showed an increase last year: Nursery, 10 percent; Junior, 8 percent; Intermediate, 4 percent; Senior, 2 percent; Young People, 6 percent.

An efficient Executive Secretary not only trains departmental secretaries, but also personally supervises the absentee follow-up work which the teachers are expected to do. In addition to this, he keeps a comparative graph on the wall of the church office which shows the increase of attendance over the previous year. This graph is regarded with interest by adults and children as well as by departmental leaders.

For some eight years there has been a system encouraging perfect attendance with recognition being given on Children's Day. Because of this, we have a very high percentage of perfect attendance pupils in the elementary departments. At present this system is being studied by a special committee to see if it is in keeping with the best educational principles, and whether the results really contribute in any measurable degree to growth in Christian character.

By Starting an Outpost School

By CECIL G. OSBORNE

Pastor, First Baptist Church Burlingame, Calif.

At a time when we, like most churches, were desperately hard up for teachers, we opened a branch Bible school in a neglected section. Inside of a year it had over one hundred enrolled, and reached a peak attendance of ninety. The school was promoted in a near-by community in which a score of our members live. Almost without exception these members were new Christians who had come into the church as the result of the work of one family, themselves recent converts.

In preparation a half-dozen women covered the community, ringing doorbells and announcing the opening of a new Bible school. One worker made ninety-four calls, another over eighty. There were thirty-three present on the first day.

A second branch Bible school is to be opened in a near-by section shortly. There is every reason to believe that it will be as successful as the first.

By Filling the Vacant Chair

By ERNEST L. HARVEY

Director of Religious Education, Ruggles Street Baptist Church, Boston, Mass.

The young men's class showed an encouraging gain over last year, and it is attributed to a simple plan they used of arranging the seats in rows of five each. Four of these seats were assigned to regular attendants, and the vacant seat was left for them to fill with some friend or stranger; but there was no competitive element in it. This plan may seem childish, yet I know those young men each Sunday would think of that chair assigned to them, and of the vacancy in the row if they were not present. The attendance was doubled this past year and new members were secured.

The young women's class adopted the "Sunshine Pal" plan; each member drawing the name of some other member of the class and constantly doing things to surprise and cheer her pal. Of course identities were kept secret and no one knew who her pal was. This class increased in attendance by more than fifty percent.

Fruitage One Hundredfold

THE sermon was done, and three men who listened to it went their way. One, meeting the preacher afterward, took occasion to commend the sermon, and to express his agreement with its thought. The preacher smiled. It is pleasant to know that one gratifies those for whom he toils, and that they are in accord with what he preaches. The second was so impressed by the sermon that he took pains to speak of it wherever he went, and to recite its chief points to those who had not heard it. The preacher was glad, for thus were his words given wings and his influence extended. The third man went home and began diligently to put in practice the things that the preacher had said. And though he spoke no word of praise of the sermon, and though he told no one what he had heard, yet over him the preacher rejoiced with exceeding joy, seeing in his endeavor to do the things enjoined, the real fruitage of his own work. —*Bulletin, First Baptist Church, East Orange, New Jersey. Harold R. Husted, D.D., Pastor.*

Alpha Church and Pastor

Howard King Williams is a good example of consistently directed personality. His method is unique in that while his mind and hand have been busy with the task of building, his eye has been on the future. One is impressed with the fact that throughout his years of service he was never in a hurry, but believed in the permanency of his "labor of love."

Therefore there seems to be a "we-are-at-home-here" atmosphere about the Alpha Church—as though the entire membership, under the leadership of the pastor, had "settled down" to give their lives to the grand mission of the local church. Even the visitor who drops in for the worship hour feels that this great company of Christians is not on the air with a timed program, and will not sign off in this generation or the next, but will stay on, as a young newspaper man remarked, "until Alpha reaches Omega."

A Child Shall Lead Them

A pastor's eight-year-old daughter spoke beyond the wisdom of her years when at her evening prayer she asked the heavenly Father: "May we all be good Christians—the kind that people like."

Can We Match Their Example?

The following story from India should be read by every individual and by every society and group in the churches.

Baptists of India were heartened by reports of our Telugu Women's Convention. Hearing of the difficulties of the Board and the proposed cuts, they spontaneously came forward in the meeting with gifts of jewelry and money from their meager supply, and voted to give it—about $200—to absorb part of whatever cut is necessary this year. This represents an addition to their regular giving, which this year includes an amount sufficient to pay half of a doctor's salary for the hospital. It is hard for us to realize what the giving of these women means in terms of sacrifice. Some gave the only bit of jewelry they had, and woman's jewelry is the only bank account or insurance most Indian families know. Some gave only ten cents, but it was like the widow's mite, for these women had walked to the meetings from distances of perhaps twenty miles, and that ten cents represented a day's food which they would have to do without.—*The Penn-Baptist.*

DEACON EZRA SMILES

"Some Christians never cultivate Acquaintance with the collection-plate."

■

"He That Regardeth the Clouds"

It was the hour for evening worship. The pastor glanced up at the gathering clouds. He sighed, "A clap of thunder and a glass of water is enough to make about all the church folks in this town run for cover."

A Certain Rich Man

Shortly after John Beacon "struck gold" on his hill farm, by selling the land to a Missouri Lead Company, he moved into town and joined the white-collared non-producers. The town pastor recalled that John's mother had been a charter member of the rural Shiloh Baptist Church; therefore, he claimed John, cultivated him, and, later, approached him with the suggestion that he subscribe liberally (in memory of his mother) to the building fund of the new town church.

"No," John replied firmly, as if confident of his sainted mother's approval, "I been a-givin' a dollar a year to the up-keep of Ma's church, an' I calculate on doin' the same this year."

The Former Pastor's Shoes

After the young and slender James Holton had accepted the pastorate recently occupied by the corpulent and popular Dr. Young, the many ardent admirers of their former pastor almost worried the young man's life out by asking him, "Do you think you can fill Dr. Young's shoes?"

Intensely weary of the question and its implication, the young pastor finally decided to do something about it. With a smile, and in the humblest tone of voice, he remarked to a full house on Sunday morning:

"I begged him to take them with him. Every pair of them. Everybody can see that they are too big for me. Dr. Young's shoes, I mean. So the lovable doctor has taken them and left me his blessing instead. . ."

The congregation smiled understandingly, and Dr. Young's spacious shoes were never mentioned again.

Page the Geographer!

A tourist reports that he asked a native of a western village to direct him to the First Baptist Church. With a perceptible lisp, the native explained: "Th' rock one's th' Episcopal, th' white one th' Presbyterian, th' frame one th' Church of God, red brick th' Methodist South of God, yellow brick th' Methodist North of God . . . and th' other one must be th' Baptist."

My Christianity

My Christianity will snap immediately when the test comes, if my love of country and my loyalty to the State come before my love and loyalty to God. My country is a mixture of good and bad. God, whom I know in Christ, is supremely good.—*T. Z. Koo, China.*

As a boy I was steeped in the philosophy of Buddhism. I wandered around in a search for truth. When in a mission school God as a Spirit was presented to me I could not understand the mystery. But at last a teacher introduced me to Jesus Christ. Now above all I know I must let him take possession of me.—*A Burmese Christian.*

If conscience is involved in a conflict between the Church and the State, then pray, and disobey, and accept persecution. No church can survive where as a last resort it is not willing to be crucified for its Lord.—*The Bishop of Winchester, England.*

The Christian Center Studies the COMMUNITY

The Record of a Successful Vacation Church School Enterprise

By DELLA C. GREEN

THE Baptist Christian Center of Detroit is located on the East Side where the population is predominantly Negro, just the place where it can minister most effectively to those who most need it. Mrs. Mattie Anderson, Director of the Center, personally supervises the Vacation Church School each year, and she chooses her course of study to meet the needs of the children as she discovers them during the winter and spring activities. It was for a very definite purpose that she introduced the subject of the needs of the community to her workers and children the first day of the school. Her initial approach was made when the children told her of the death of a child in the neighborhood.

"Why is the mortality among Negroes higher than that among white folks?" she asked. "What's mortality?" was the question from one of the children. Mrs. Anderson explained that the word meant the number of deaths per hundred people in a given time. This led to a discussion in which the children made haphazard guesses, but no one seemed to have a very clear understanding of the answer. The next step was to suggest that, as Negroes, they should study the question. Quick as a flash a boy added, "And see what we can do about it." After some further discussion, the group chose as their study, "Working Together with God to Make Our Community More Christian." The workers agreed to take as their principal source-book the Cooperative Vacation Church School text, *Living in Our Community*, by Florence Martin.

On the second day the discussion centered around the needs of the community, and the children discovered that though they all lived in the same neighborhood, they were wofully ignorant of real facts regarding it. They decided that the next logical step was the appointment of committees for investigation, for they must know not only what was happening, but why certain things were happening, before they could help to make the community more Christian. Three committees of children, each with an adult counselor, were appointed.

The first committee was called Discoverers of History. Fifteen children were chosen to go with their counselor on a tour of discovery to find out what others in years gone by had done to make the city "more Christian." They visited the down-town parks, Grand Circus and Cadillac Square, each child carrying a notebook and a pencil. It was most fortunate that their visit to the latter place was made on a day when there was a celebration of the two hundred and thirty-sixth anniversary of the founding of Detroit by De la Motte Cadillac. The children were awed by the thought that the city as they knew it had been over two hundred years in the making. They visited the monuments of the first boy governor, Mason Stevens Thomas; of Governor Pingree, the "potato-patch governor" and friend of the poor; and their own particular Negro idol, known on the monument as "Emancipator." The next day this group went to the Main Library, taking with them the notes which they had made the day before. Two children were assigned to each interest to be investigated, and they spent several happy hours looking up references and copying excerpts for their records. The librarians were most helpful and showed a keen interest in the work of the children. They brought books, magazines and papers, and every source of information available was placed at the disposal of the little investigators. During the five weeks of the school, these children took turns reporting something each day that had been discovered regarding these history builders and discussing the lessons taught by their lives.

The second group was called the Investigation Committee. These children visited the slum section a few blocks from the Christian Center, a district known as "Paradise Valley." With notebooks in hand they recorded their findings in an attempt to discover why the Negro mortality was higher than that of the whites, and other reasons for the existence of evils that they discovered. As they walked up and down these streets under the protection of the boys' worker from the Center, they were very busy with their pencils. Some of the things listed by the children were as follows (using their own words): "Eleven beer gardens in three blocks," "Dirty store fronts," "Cars too broken for use parked in streets and may cause accidents," "Men loafing on streets," "Dirty restaurants," "Baby eating watermelon that was covered with flies," "Men flirting with women," "Dirty alleys full of garbage and rubbage," "Curtains tied

Three Lions

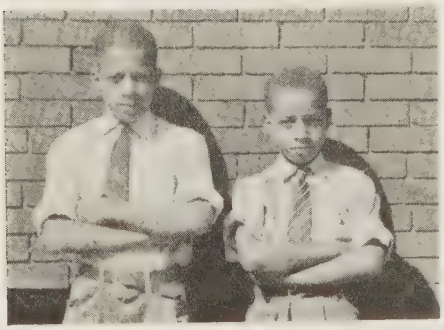
MOTHER'S DAY SONG

By Carolyn Grey

On Mother's Day a song I'll sing,
"I love you, mother dear."
And I shall sing it all day long
In mother's listening ear.

"I love you, love you, mother dear,
I love you every day,
And I shall try to show it in
A loving, helpful way."

I'll sing this song on Mother's Day,
"I love you, mother dear."
But best of all I'll sing it too
With good deeds all the year.



THESE BOYS INTERVIEWED A MINISTER, A DOCTOR AND A LAWYER

in knots," "Mop and bucket on dirty stairway," "Dirty children," "Women without shoes and stockings," "Men picking up cigarette stubs," "Terrible odors," "Women on street smoking," "Garbage in front of houses," "No flowers or lawns," "Drunken men and women on street," "Windows patched with tin," and "Restaurants full of flies."

The discussions that followed their reports were recorded by a committee that brought in its findings each Friday. The following suggestions on "What should be done" show something of their reasoning: "store fronts and windows should be cleaned"; "men too lazy to look for a job ought at least to stay home and help their wives"; "people who keep dirty restaurants and cause sickness should be put out of business"; "if everyone would sweep his own front yard there would be no rubbish on the street"; "you should at least clean your own house"; "everybody should keep the garbage in a can"; "if the garbage men do not collect it, they should be reported"; "there is no excuse for not combing your hair"; "if you don't have three or four suits, don't be dirty; clean the one you have."

When the report of the condition of the alleys was discussed, the children of one accord agreed that this was one reason for the prevalence of sickness, and as a result they decided that each one would try to get an adult, either a parent or friend, to telephone a complaint to the Board of Health.

Perhaps this was the reason a local newspaper about that time published an article entitled, "Council Orders Drive in Dirty Alley Zone," in which it was stated that an alley-drive to clean up dirty alleys in lower Hastings Street (the section visited by the children) was ordered by the council, and that junkmen were to be stopped from throwing out behind their houses débris from their day's collection.

The third committee was for "Church Investigation." They undertook to discover what the churches were contributing to the community to make it more Christian. Two boys were appointed to interview Dr. Bradby, pastor of the Second Baptist Church. This church had between three and four thousand members and was located only a few blocks from the district studied. The director had prepared the pastor for the visit and had asked him to treat the boys as "man-to-man." The pastor received them in his study; they talked over the neighborhood situation, and he told them something of the efforts that the church was making to reach the people around it. He told them that before the school closed, every boy and girl should discover something to do as an individual, that the church could reach only as far as each individual member did his or her part. Even boys and girls could work with God in improving the conditions which they had found.

The boys went from the pastor's study to interview a Christian Negro doctor and a lawyer, and in each case received encouragement to accept responsibility for bettering conditions around them. They came back bubbling over with suggestions for their group.

As a result of the work of the three committees, the final discussions led to the formation of new committees to visit each church in the community, asking that in each a boys' squad be appointed to reach all children in the community urging them to attend Sunday school and church. Several months after the vacation church school had closed these squads were still active.

Another result of the discussion was the adoption of a resolution to make the Christian Center more beautiful and to help to keep it so. As the Christian Center really was the center of Christian effort in the neighborhood, they would improve the back yard by building a fence to protect it from "dogs, cats, and children who didn't know enough to let things alone." In the past all efforts to have grass and flower-beds had failed because of the close proximity to the alley and the aforesaid disturbing forces. The children brought their love-gifts, and by dint of real sacrifice succeeded in saving six dollars. When the Detroit Baptist Missionary Society discovered what the children had done, they agreed to give the balance of the money needed. When the fence was completed the children had a dedication service. They composed a litany to be used; the president of the Missionary Society accepted their invitation to attend and give a short talk; they sang the songs they had learned in the school, and then the Record Book of Activities was presented to the Center through its director. The following resolutions were recorded in this book and agreed to by the children who felt that they could keep them:

RESOLVED:

1. I will clean my own yard.
2. I will ask my home to provide a garbage can.
3. I will call up the Department of Health about the dirty alleys.
4. I will not buy from a dirty store.
5. I will try to plant flowers and grass in my own yard.
6. I will go to Sunday school in my community.
7. I will help my neighbors to keep the community clean.
8. I will ask my parents not to spend money in beer gardens.
9. I will do whatever I can to help in making my community more Christian.
10. I will pray for the children in the community.

Ninety-five children were enrolled in this junior department. For many of them this was their first experience in any form of Christian teaching. The majority of them came from non-Christian homes where the standard of moral living was very low. Who can say how far-reaching the influence of such a vacation church school will be in their own lives and in the community which they so eagerly agreed to help by "Working with God" for its betterment?

CLEAN, NEAT HOMES HELP TO MAKE A GOOD COMMUNITY

CHILDREN'S DAY

Sunday, June 11

Arrange for your school to take an offering for Sunday school work in the Northern Baptist Convention. It will be credited to the missionary quota of your church. Please send this offering to The American Baptist Publication Society, 1701-1703 Chestnut St., Philadelphia, Pa.

PLANNING For Children's Day

THE second Sunday in June has come to be recognized in most of our churches as Children's Day. There needs to be some serious thinking among the adult leaders of the church to make sure that the celebration planned is worthy of the true purpose of the day.

What is that purpose? "The little ones are so cunning," declares a thoughtless adult. "It doesn't matter if they forget their pieces. We like to look at them."

Recently a group of beginners was giving an "exercise" in traditional fashion. One wee lad, nervous over the responsibility of a piece to remember and terrified at the strange surroundings and the sea of smiling faces before him, twisted and squirmed and contorted his face in misery. The smiles broadened. It was his turn to speak, but not a word could he remember. The smiles grew into a ripple of laughter as the frightened child burst into tears.

Of course, no one meant to be cruel or even unkind, but who can say how deep an injury was done to at least one child's sensitive spirit on this day which was meant to focus attention upon the importance of childhood?

Surely the purpose of Children's Day is not to exploit the children for the amusement of the adults. Rather it should provide an opportunity for the children of the church to share with their older friends some of the things they have been doing and learning, and to make possible a happy experience in worship for the entire church family.

A program that is truly worth while should grow out of the experiences the children are having, and should make as much use as possible of materials which already are familiar. The children themselves should have a large share in the planning and in working out their plans.

Many schools will find the program, "Building a Better World," a sample copy of which has been sent from The American Baptist Publication Society to every Northern Baptist church, a happy solution to the problem of finding a worth-while service. It provides a dramatic and unified framework into which will fit the contributions of the different departments of the children's division. This program is supplied without cost to our churches. Additional copies may be secured upon request.

Some schools prefer to arrange their own services. For example, the services given on this page and on page 27 of this magazine were developed last year in one of our churches.

Whatever plan is followed, it is hoped that churches will cooperate in the denominational plan of sending the offering for the day to The American Baptist Publication Society, to be used in its program of educational and missionary work. All such offerings will be credited to the missionary quota of the churches sending them.

Paul's Photos

POSSESSION

By Ruth Inscho

Had I the quick acceptance of a child,
What wealth, what beauty would belong to me!
Every lovely thing my eyes could see!
Nor would I question how such wonders be;
My faith would be so fresh and undefiled.

My little daughter owns the dazzling sun,
The big, white, foamy clouds that hurry by,
The stars that twinkle in the evening sky,
The moon that hangs its yellow lantern high,
They all are hers; she claims them, every one.

She loves the morning-glories on their vine,
The butterflies with flitting, bright-hued wings,
Every happy bird that soars and sings,
All little, playful, fluffy, furry things—
With childhood's dear delight, she cries, "They're mine!"

A Children's Day Worship Service

Arranged by Mabel Reitmeyer

THEME:
The "Song-Book of Our Bible"

ORGAN PRELUDE. "Intermezzo," Rogers.

PROCESSIONAL HYMN. "Rejoice, Ye Pure in Heart."

CALL TO WORSHIP. Beginner Department.

Scripture Verses:

"I was glad when they said unto me, Let us go into the house of the Lord."
"The day is thine, the night also is thine."
"The Lord is good to all."

Worship Song: "God's Gift of Day and Night."

"In the early morning dark shadows stay
Till the sunbeams bring us God's gift of day.
When the day is ended stars shining bright
Bring to tired children God's gift of night."

ANTHEM. "Children's Day," Will H. Wade. Sung by Junior Choir.

DEDICATION OF CHILDREN. Minister.

HYMN. "I Think When I Read that Sweet Story."

RESPONSIVE READING. Psalm 1. Led by an Intermediate Boy.

RESPONSE. "The Gloria."

ANTHEM. "Gladness Is Everywhere," Meredith. Choir.

PRIMARY DEPARTMENT WORSHIP.

Worship Song:

"Enter into his gates with thanksgiving,
And into his courts with praise:
Give thanks unto him, and bless his name.
For the Lord is good."

Scripture Verses from the Psalms.

Prayer Song: "Father, We Thank Thee for the Night."

PRAYER. The Minister.

PRAYER RESPONSE. "Hear Our Prayer, O Lord."

SCRIPTURE. Psalms 23 and 100. Repeated by Our Guests.

PSALM HYMN. "The Lord Is My Shepherd," Koschat. By the Combined Choirs.

(*Please turn to page 32*)

Plans for the Nursery Class During May

By HAZEL W. BIRNBAUM

IN our church school the nursery children are taken into the "big room" only once during the year, and this is on Children's Day. Three- and four-year-olds are so sensitive to changes in surrounding and atmosphere that it does not seem wise to try to fit their schedule into one planned for the entire school oftener than this one special time. In preparation for this experience, we usually devote the month of May to an interest about the church. Being mindful, however, that nature plays such a large part in our interests during these springtime months, we must be prepared to use all contributions brought by the children, even though these may change our plans. We must recognize that the church interest is one created by the teacher, and the children are not expected to remember from week to week much content of teaching.

Numerous preparations need to be made for these Sundays. Most important is the discussion of plans at a workers' conference, so that all teachers and assistants will know just what our aims are to be and will be able to assist intelligently in carrying out the plans. Care must be taken that plans to visit the church auditorium be arranged in advance to avoid confusion and delays. Pictures, songs, poetry and Bible verses to be used should be chosen in advance, and scrap-book materials should be prepared. After we have advised the parents of our plans, their cooperation should be enlisted so that they may help to build right attitudes toward the church in the child's activities at home. Words of songs, Bible verses and other enrichment material should be sent home, not to be taught, but to be used with the children during the week.

Aims for the Month

We need to consider the aims of such a plan with a nursery child. We wish to foster pleasant and spiritual relationships between the child and the church by helping the child to appreciate the beauty and comfort of his own nursery-room as a part of the church.

We need to encourage his fellowship with those who serve the church, such as the minister, organist and janitor.

We need to encourage some responsibility on his part for the loveliness and orderliness of the nursery class room and the careful use of equipment.

We need to afford opportunity for him to bring special gifts for flowers for the church on Children's Day or for

something lovely for someone else's church.

We need to develop a sense of reverence, pleasure and satisfaction in regard to the church through simple songs and prayer, and through an association of God and the Bible with the experiences in the church.

First Sunday

Our physical surroundings should suggest playing going to church and building churches. Therefore, we shall need blocks, paper or spool "people" and small toy autos and busses to transport people to and from church. We shall need pictures of people going to church, such as "Going to Church" in the Nursery Class Pictures which accompany the McCallum book;[1] or the same subject from the Beginner Picture Set,[2] pictures of teachers telling stories and of children and grown-ups singing.

As the children arrive, they will help to arrange pictures, flowers, and chairs for playing church. An assistant may interest them in building churches, giving them paper people to use. Some of the little boys may bring some people in small cars. The pianist should be ready here to introduce the music of the songs to be used, such as "Very Softly I Will Walk."[3] Children who have attended the church worship service with their parents may be encouraged to contribute their ideas of what one would find in the church, such as lovely windows, organ, soft music, the minister. Another group with a teacher may wish to draw pictures of a church. Still another group may look at a scrap-book with a teacher. This book will contain pictures of their church and other churches, poems and songs, pictures of children going to church, and pictures of Jesus with children.

A teacher might now suggest that they play "going to church." Chairs can be arranged with a table for the teacher for Bible and pictures. All those who wish may join in this play, but no effort should be made to force any into the group. A song such as "We're Glad Today, for the Church We're Glad Today," would create a "listening atmosphere." As this song is used often during the year, only the change of words needs to be explained.

The teacher may then show pictures of people in church and sing again, "Very Softly I Will Walk," as they did when entering the church. The teacher then could tell the story of Samuel as told by Mrs. McCallum,[1] also calling attention to the fact that this story may be found in the Bible. If after the story, the spirit of reverence prevails, she may suggest saying thank you to God for their beautiful church. The singing of "We're Glad Today" may serve to create this spirit of reverence. When the children leave the "church," they may walk about the room to find the lovely things in the room. If bells are a familiar sound to them, use a church-bell song.

Second Sunday

The same preparation of the room will be made. The tea-table may be used for the breakfast scene where some may wish to "eat breakfast before going to church." Materials for scrap-books should be available for those who wish to start their own books with the help of an assistant. Pictures of the pastor, sections of their church, other churches, and the like should be available for these. Some of the children may wish to use the blocks and build together one church, affording an opportunity for cooperation. The same procedure may be followed as on the previous Sunday, being careful that the children choose their activities without coercion on the part of the teachers. The story of Jesus and the children,[4] could be told, again recalling that this story is found in the Bible. The same songs can be used again and a thank-you for our church and Bible can be offered.

Third Sunday

The same materials should be available. Today we shall be ready to guide the conversation into an appreciation of helpers within the church, such as the minister, organist, and janitor. The children's share in keeping their room clean and orderly can be discussed, and opportunity should be provided for picking up scraps and caring for plants. The janitor might be invited to call, so that the children may thank him for

(*Please turn to page 26*)

[1] *Guiding Nursery Children in Home and Church.*
[2] Year II, Part 7. The Judson Press.
[3] *When the Little Child Wants to Sing.*
[4] *I Wonder,* Munkres.

The Month of May

FOR BEGINNERS

By ELIZABETH F. TIBBALS

Experiences of the Children

Learning to live happily with other people takes a long time. The process should begin for each child when he is born, but many adults in all the nations of the world still show little skill in the realm of human relationships. It is clear that we must not look for perfection in beginners. Four- and five-year-old children are naturally self-centered. Their entire world has revolved around themselves. Their needs and interests have received first attention from all with whom they have had contact. They have only begun to learn that what they do affects others, and that they are responsible for their own conduct. How far each child has developed along this line depends largely upon his home guidance. Our task is to know each child and his background so well that we can help him to grow naturally through his experiences with others in the group.

The Keystone Course for Beginners

No matter which year of "Guiding Beginners in Christian Growth" is in use, the month of May includes a unit on helping. "Being a Good Helper," Part Three, and "Being Kind and Helpful," Part Seven, are closely related. Much the same suggestions are appropriate to both.

Before the month is over those who are using Part Seven will begin the unit. "Neighbors and Other Friends," which develops from "Being Kind and Helpful," making the transition into the sessions on "Far Away Friends," which are planned for June.

The Room

Since Mother's Day is celebrated in May and offers an especially good opportunity for little children to do something to show their love for the person whom they know and love best, it will be well to display prominently pictures of children helping their mothers. Pictures of mothers doing things for their children will prove useful in stimulating appreciative conversation about mothers and what they do for us.

Samples of Mother's Day cards, plenty of colored paper, pictures and crayons, should be ready on the tables when the children arrive.

Blooming plants, if the children cared for them while they grew, will add to the attractiveness of the room and provide a possible gift for mothers, or for a sick child or shut-in.

Pictures of children helping, health pictures and pictures of animal families, which may be used for scrap-books, will be helpful. Wrapping-paper or heavy window-shade material is good to use for large scrap-books on which several children may work at one time. The pictures from the Beginner Picture Set are listed in the teacher's material. Picture books on these subjects will add to the library center and make it attractive to the children.

Blocks, housekeeping toys and drawing materials should be available for those children who want to use them. It is well for us to remind ourselves frequently that play is the most natural expression of a child's life and through it valuable lessons may be learned.

It will not be difficult to keep fresh flowers in the room in May and nothing will do more to make it attractive and cheery. The worship center might be arranged around a lovely picture of a mother and her children and the well-loved "Father and Mother Bird," by Denslow. One beginner group uses the story-picture for each Sunday as a center in the worship corner. The children, as they come in and place their offering on the table, have acquired the habit of stopping to look at the picture above it before turning to their play.

Activities

Making Mother's Day cards and gifts on the first Sunday in May will be a popular activity. The cards might be cut from colored construction paper and decorated with flower seals or crayon drawings. Wall-paper will provide brightly colored decorations which may be cut out and pasted in place of using seals. The group might plan to invite the mothers to be guests for a part of the session on Mother's Day. They could make invitations to take home, and plan how they will give the presents and what they will do to make sure that the mothers have a good time. Further suggestions for Mother's Day are included in the teacher's material.

The plants will need to be watered each Sunday and the pets, if there are any, such as fish, turtles or birds, will need food. Perhaps you have a yard where the children can feed the birds which gather around. All such experiences easily become a part of a "helping" unit and give it meaning.

Suggestions for making scrap-books of helpers are given in detail in the teacher's material.

A visit to a shut-in, taking a plant or some fruit purchased by the children, may be a way for your children to help.

A Possible Session

When the children arrive on Mother's Day some of them will be attracted first by the materials on the work-table. As soon as they have taken their money to the worship center and looked at the picture of "Father and Mother Bird," they will turn to the scrap-book materials or to finishing Mother's Day cards and gifts begun the week before.

If plants which they have cared for and watched for weeks are still in the room, most of the children will go to them and examine them to see how they have changed since the previous Sunday. Perhaps there are some new blossoms which are admired enthusiastically. A leader might hum the song, "Oh, Who Can Make a Flower?" [1] and a few children may sing it of their own accord. If these plants are to be given to the mothers later in the session, the children may cover the pots with green paper.

Some of the children will turn to the blocks and a few may begin to play house in the housekeeping corner. An alert leader will find an excellent oppor-

[1] *Worship and Conduct Songs.*

tunity, in playing as one of this group, to suggest ways in which mothers and children can help each other.

The pianist will play "When to Church I Go" a little earlier than usual. The children will gather in the worship corner, where the leader may draw out their ideas about Mother's Day, and their suggestions about how boys and girls can help their parents. She may read to them from the Bible Colossians 3: 20, "Children, obey your parents," and may bring out the fact that obeying quickly is one of the best ways to help. In this connection she may call attention to the way even the baby birds and animals help their parents by obeying instantly. She might tell the story, "Joseph Helps His Father," at this time, or she might leave that for more informal use with smaller groups of children. "When My Mother Calls Me," [1] "His Helper," [2] "Helping Song" [3] and other songs which are similar will fit naturally into this conversation. The children then may go back to their various activities.

The mothers who have been invited to come fifteen minutes before the close of the session may arrive at this time. Two or three children may greet them and show them what the groups are doing in different parts of the room. They may take the mothers to the chairs which are ready near their own small chairs. When the group has gathered, one child might explain about the bird picture, telling how the birds help their mother. Someone else might tell some ways in which boys and girls can help. They may sing, "When My Mother Calls Me." Then each child might give his mother the card or gift which he has prepared. It may be that a bowl of cut flowers can be divided and each child be allowed to choose one for his mother. "We Thank Thee for Our Happy Homes" would make a good closing prayer. Any remaining time would be spent in working on the scrap-books.

[1] *Worship and Conduct Songs.*
[2] *When the Little Child Wants to Sing.*
[3] *Guiding Beginners in Christian Growth,* Part Three.

We Really Did

By JANET L. ROBINS

WE really did make a poster, and compose a song and dramatize it for Children's Day in our beginner department. And it was one of the happiest experiences we have had.

At Eastertime we had talked about spring's awakening. We had expressed our ideas with crayons on individual papers, and from all our pictures we had decided what we would put into our big picture on the blackboard. A picket-fence was first made and pasted into place. The arch was the contribution of a teacher. The stony path with grass between the stones, tulips against the fence, pansy beds, violets along the path, a bird-bath and birds, and finally a little boy and girl looking for the flowers completed our spring poster. This took several Sundays.

Our church school superintendent asked me what we would do for Children's Day. I told him I would talk with the children the following Sunday. So during the week I planned what I hoped the children would do. I wrote the words to our song and composed the tune, and planned how the children might gather up their interests in a simple nature dramatization. Thus fortified, I approached the children the following Sunday on the subject of "what to do in the big church."

"What do you want to do most?" I asked.

"Sing," they answered.

After they had decided to sing several familiar songs, I asked them if they would like to make up a new one about our poster. Of course they would! We looked at the poster to find things about which to sing. Edwin suggested "flowers," and I wrote this on the board. Teddy said, "birds." So under the word flowers I wrote "birds." Marjory mentioned "children," which word I then wrote under "birds." As that seemed enough in the way of ideas and as it fit beautifully into the simple verse I had developed, I led them away from further suggestions and directed their attention toward the flowers in our poster. "If we are to sing about flowers, shall we sing about all or a few?" I asked.

They responded, "All the flowers." I pointed to the red tulips and the multicolored pansies, and asked if they were bright or dull, and they chorused, "Bright." I asked them how they made our picture look and several answered, "Pretty." So our first line read, "All the flowers are bright and pretty."

By the same questioning I got "All the birds" to start the second line. "Where did the birds come from?" I next asked. "The south," they cried. "Well," I said, "have you seen them here, or are they still down south?" "Here," they answered. "Do you think they have come to stay, or are they going south again soon?" Of course they said, "Come to stay." "Can someone say this for us?" I asked. Janet said, "All the birds have come to stay," and I wrote this second line on the board.

The third line came more easily than I had expected, because Edwin had a sense of humor. I asked the children why the birds came north, and Edwin, in a sing-song voice, said, "To help with Children's Day." Then he laughed and laughed, and so did the rest of us. "Oh, that's not a bad idea, Edwin," I said. "It does make us happy to have them on Children's Day."

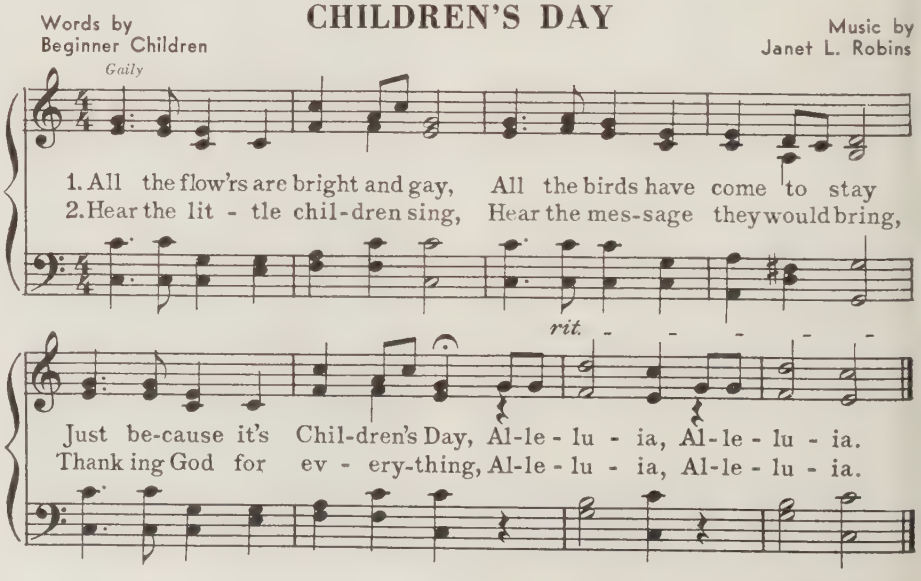
I went to the board and read our song, "All the flowers are bright and pretty, All the birds have come to stay," and Sally added, "Because it's Children's Day." I read it again and Marjory noticed that "pretty" did not go with "stay" and "day." None of the

(*Please turn to page 32*)

CHILDREN'S DAY

Words by Beginner Children

Music by Janet L. Robins


Gaily
1. All the flow'rs are bright and gay, All the birds have come to stay
2. Hear the lit - tle chil-dren sing, Hear the mes-sage they would bring,
rit.
Just be-cause it's Chil-dren's Day, Al-le - lu - ia, Al-le - lu - ia.
Thank ing God for ev - ery-thing, Al-le - lu - ia, Al-le - lu - ia.

May in the Primary Department

For Teachers Using Keystone Courses I, II and III

By MARGARET E. SHERWOOD

IN THE FIRST GRADE

Your Children and the New Unit

Little children are self-centered. Many problems will arise as they adjust themselves in a Christian way to an ever-enlarging social group. This unit on "Working and Playing Together" should help them to be friendly, helpful, willing to share and to take turns, and in other ways to consider the rights of others.

Making a Poster

A splendid way to tie together the lessons of the unit would be the making of a poster to illustrate the Bible verse, "A friend loveth at all times," or the familiar song, "Friends." Use a large sheet of white paper, cardboard, or brown wrapping-paper. Have ready suitable pictures cut from magazines or leaflets. As each lesson is studied, the children may discover a new characteristic of a good friend. You will have to do the writing, but the children may tell you what to write and may choose appropriate pictures to paste on their poster.

Lesson 29. "Good Friends Help Each Other." (Picture of a child helping at home or in school.)

Lesson 30. "Good Friends Are Willing to Share." (Children sharing toys, books, or food. Leaflet 30, Year I; Leaflet 2, Year II; Leaflet 21, Year III.)

Lesson 31. "Good Friends Are Willing to Wait Turns." (Leaflets 22, 31, Year I; Leaflets 24, 30, Year II; Leaflet 34, Year III.)

Lesson 32. "Good Friends Are Willing at Times to Give Up Their Own Way." (Leaflet 32, Year I.)

Lesson 33. "Good Friends Always Do Their Work Well." (Leaflet 33, Year I.)

Lesson 34. "Good Friends Are Polite to Strangers." (Leaflet 34, Year I; Leaflets 6, 8, Year II; Leaflet 18, Year III.)

Lesson 35. "Good Friends Work Together Happily" (Leaflets 3, 22, 35, Year I; Leaflet 3, Year III.)

IN THE SECOND GRADE

Completing Unit V

Help your children to recall the most important rules for living together happily. If you have a special program on Mother's Day, the class may show their "Good Rules" chart or "Happy Family Book" to their visitors.

Starting Unit VI

Primary children often have confused or even mistaken ideas about God and prayer. Do you know what your pupils think about God and what prayer experiences they have had? In this six-weeks' unit on "God Our Friend," you may help them to think of God as their loving Father and Friend and to appreciate what a happy, helpful fellowship they may have with him through prayer. Do not miss the practical discussion of the mechanics of prayer as it is given in Lesson 34.

A Book of Prayers

A splendid little ten-cent book, *Prayers for Little Children*,[1] edited by Mary Alice Jones, contains suggestions to parents for teaching their children to pray, and prayers to say in many everyday situations. Why not ask the parents of your children to cooperate by buying this inexpensive book for use in the home?

If this is not practical, each child may enjoy making a booklet of prayers. Look through song-books, lesson materials, copies of *Story World*, and the book referred to above. Make typed copies of a morning prayer, a grace, a prayer for bedtime, a prayer for help in being good, and a thank-you prayer for a happy time at play, or enjoying the beautiful outdoors, or the like. Have ready suitable pictures to illustrate each prayer. For the cover picture, use a copy of "The Infant Samuel," by Reynolds.[2] If the children compose a prayer of their own, a copy of this should be included in each book. Perhaps each child would like to write a prayer for his book.

IN THE THIRD GRADE

Why the Unit on David?

Read carefully pages 30 and 31 in your teacher's book. This will help you to appreciate the purpose of this series of lessons about David.

Enrichment Material

Did you secure some of the material about shepherd life suggested last month? This should be ready to use.

Activities

Plan some appropriate way of illustrating the David stories:

1. They would make an excellent dramatization, each story a separate scene.
2. They might be illustrated in the sand-table, the children making models for characters and scenery.
3. A series of posters to illustrate the Shepherd Psalm could be made, using the pictures from *The National Geographic Magazine* referred to in the text.
4. Models of shepherd life could be drawn, cut from paper and mounted on a poster, or modeled from plasticine or clay.

Completing the Unit

Study Lesson 34 carefully. Will there be a place in your Children's Day program for a contribution from each class? Your group may like to perfect their David dramatization, memorize the Shepherd Psalm and choose one child to explain its background, or plan to tell about any models they have made or the story as they have worked it out in the sand-table.

For the Primary Superintendent

Since all three classes are studying lessons on the problems of living together, your department worship theme may be "Friends at Work and Play." Provide many opportunities for the children to work and play together in a Christian way.

You will wish to recognize Mother's Day the second Sunday. Why not invite fathers as well as mothers to come to the department for a special program the children may plan? Parents would enjoy both seeing and hearing about the children's work. A simple gift or greeting may be made and presented at that time. The children should plan the way in which they want to present it.

Would you like a new Mother's Day story to tell? We would recommend "Mother's Day Every Day," which is printed in Mrs. Odell's new book, *The Story Shop*.

[1] May be secured from The American Baptist Publication Society. Price, 10 cents, or postpaid, 12 cents.

[2] May be secured from The American Baptist Publication Society; one cent each for orders of 10 or more.

Story Pictures

of Your Primary Department

By J. E. RUSSELL

HAVE you ever asked the father of one of your primary children, one who has a moving-picture camera, to take some pictures of the boys and girls during the church school hour? A camera enthusiast will be more than happy to be on hand to catch in action the children, his own boy or girl included. Later on, he will be equally happy to show the pictures he has taken, while the superintendent adds a comment now and then so that the picture story of the primary department may be fully understood.

Many parents do not realize how much the Sunday school has improved since they were children. They have very little idea of what is going on in the modern primary department from week to week. Their interests in their own children will lead them to accept an invitation to a parents' meeting when the pictures of the primary children are to be shown. The pictures will do more than give them pleasure. As the parents look, they get a new understanding of the primary program, and are led to see how they can cooperate more intelligently and helpfully in what the church school is seeking to do with and for their children.

Story pictures of the primary group should show the children first as they arrive, sometimes alone, sometimes with another child, sometimes in company with father or mother. The next pictures will show the teachers welcoming the children, helping them off with their wraps, and suggesting some things for the boys and girls to do. Soon the children may be seen helping to arrange flowers, looking at picture-books, and putting together simple jig-saw puzzles.

As more pictures are shown, the children may be seen singing a song, listening to a story, making their offering while two of their number pass the plates, bowing their heads while the teacher voices the thanksgivings and the petitions they have suggested, playing some familiar Bible story, or busily occupied at the work-tables. Not only one day's session, but an entire unit of work can be recorded in this helpful way.

These pictures will have a place not only at a parents' meeting, but also in any evening program of the church, especially at the annual meeting. If the adults who have no little people in their own homes are to be kept interested in what the church is doing for the children, they need to know what is going on, and this they will learn best through seeing the children in action.

Birthdays and Christian Growth

By BERTHA C. ANDERSON

MAY—HELPFULNESS

May's children always try to help.
Even the busy little bees
Carry pollen through the hours,
'Til blossoms fair of plants and trees
To fruit and seed are growing fast.
Boys and girls help each other,
Then someone else, until at last
Each cheerful helper helps another.

Developing habits of helpfulness is the dominating thought of our program of Christian growth for May. "Let us do good unto all," found in Galatians 6: 10, is one Bible verse which would be an appropriate birthday thought for the month.

The foundation for the illustrated poster for May is cardboard of a medium shade of green. This makes a soft background for the silhouette figures of the children helping each other. The letters of the word May are cut from construction paper of rosy pink, the color of red-bud blossoms. The white of the typed verse and calendar pages provide further contrast in the color scheme. Bluebird seals are used to mark the children's birthdays, though almost any bird or flower design would be equally fitting.

Plans for the Nursery Class During May

(*Concluded from page 22*)

making their room comfortable and for the many other services within their understanding which he performs. The children may be given opportunities for service through their giving. Explain that the money is spent for such things as coal, light, supplies, pictures, paper and crayons, and toys. The pastor may visit informally with the children. In most cases it is best not to ask him to tell a story, but to suggest that he simply associate with them on their level and then take his leave. If time allows, the children may again play going to church, and the story, "Children Showing Their Love for Jesus" may be told.

Fourth Sunday

If all arrangements have been made for the visit to the church auditorium when they can be alone with the organist and the minister, the children may be taken quietly. Care should be taken to explain what the plans are so that no child needs to fear the change in procedure. It will be best to take only the older children and only those who wish to go. The younger ones should be left in their room with an assistant. If possible, going in by the front door, as their parents enter, will be most effective. No attempt should be made to have a formal worship service, but the procedure may include an informal walk through the auditorium to see the stained-glass windows, lighting, organ, choir loft, pulpit, Bible, and pews where father and mother worship. If the windows are of interest to children, they may gather about one for an interpretation by the teacher or the pastor. This will be a time of awe and reverence and a worship experience is quite probable. The organist may play one or two of their own songs, such as the "Glad Song," [5] or "Jesus Loves Me." The children may gather around the organ to hear them played and perhaps to sing. When the children return to their room, a conversation about their excursion may be helpful.

In all these plans let us work slowly with the children, using their contributions as often as possible, realizing always that their experiences with the church are limited largely to their own nursery-room. We are taking them just a step beyond, for one step at a time is enough for this age group. May we realize that these first associations with the church will be remembered by the feelings aroused rather than by what has been learned during the procedure.

[5] *Songs for the Preschool Age,* Shumate.

The Song-Book of the Bible

A Children's Day Service of Worship

By MABEL A. REITMEYER

OUR Children's Day service last year was developed from the material which we found in the very interesting Junior Society unit, "The Hymn-Book of the Bible," in *Children's Leader* for March, 1938.

We had as our guests the children from a near-by children's home. This institution has a girls' choir of twenty-one. This choir participated in our service, the girls wearing their black vestments with white collars, while our junior and intermediate choirs wore dark red vestments with white surplices. They all sat together in the choir loft, and it was a high spot in the experience of our choir to sing with another choir.

In "The Hymn-Book of the Bible," an intermediate girl asked the questions which were answered by different juniors and intermediates. Following this came "The Story of the Twenty-fourth Psalm," also taken from *Children's Leader*. It was beautifully told by an intermediate girl, and the verses of the Psalm itself were sung antiphonally by the junior and intermediate choirs from their place in the choir loft, slightly adapting the arrangement found in *Junior Hymns and Songs*, by Shields.

The whole program was conducted by the children with great dignity, and we felt that it was most effective. The story of the Psalms as the juniors and intermediates arranged it, is given below.

The Hymn-Book of the Bible

QUESTION. What is a Psalm?

REPLY. A Psalm is a sacred poem which may be sung. Another name for a Psalm is a hymn.

QUESTION. What is the Hymn-Book of the Bible?

REPLY. The Psalms in our Bible were the hymns the Hebrew people sang to praise God. Usually they were accompanied by a stringed instrument, like a harp, just as we sing our hymns with a piano or an organ.

QUESTION. How did these songs come to be?

REPLY. These songs came out of many experiences of the Hebrew people. It is true that the writers of the hymns expressed their own feelings, too. So the old Hebrew hymn-book has been more beloved than any book in the Old Testament.

QUESTION. Who wrote these hymns?

REPLY. The Book of Psalms we find in our Bible was the hymn-book of the Hebrew people. They used it when they worshiped God in the Temple and in their own homes. Probably many of the Psalms were written by David, the most beloved king the Hebrew people ever had. Whenever they were written, we know that they are very old poems and the same hymns which Jesus sang when he was a boy.

QUESTION. What do we mean by the Praise Songs?

REPLY. Probably the "Praise Songs" are the favorite of all the songs of the Hebrew people. The word "psalm" means "song or poem of praise."

The Hebrew people lived very much out-of-doors and were very close to the beauties of God's world. In the Book of Psalms there is a song of heaven, a song of the thunderstorm and the flood, a song of the ocean, a song of the harvest, and a song in which all creation is called upon to praise God. The story of the Twenty-fourth Psalm will now be told.

The Story of the Twenty-fourth Psalm

STORY-TELLER. A long time ago when King David and his men were trying to conquer all the land of Palestine, that it might become the possession of the people who worshiped God, there was one city set high on a hill that they could not seem to win. But at last, this city, too, was taken, and King David felt that he must save the very best part of it for a place of worship.

One day the king sent his messengers to call together at the palace all the leaders of his people, including the elders, the priests and the Levites.

"For many long years," said he, "the ark of the covenant of Jehovah our God was held by the Philistines, but now it is blessing the house of Obededom, in the city of Kireath-jearim. We know that it would be more pleasing to Jehovah if we should build for the ark an abiding-place in this our capital city, the greatest city in all the land that God has given unto us. The highest hill, the hill of Zion, we have saved as a place to thus do honor to the Lord of Hosts."

"So be it according to the words of the king and the will of Jehovah," cried the elders, the priests, and the Levites. "Let us prepare at once to bring the ark of the covenant to the city of the king, yea, even unto the hill of Zion therein."

Then King David set his best workmen to building a great tent on the sacred hill, that they might have a place to keep the sacred ark. When this was finished, David again bade the leaders of his kingdom to assemble before him. This time he said to them: "The resting-place for the ark of the covenant of Jehovah is ready. We must now journey to the house of Obededom, in the city of Kireath-jearim, to bring it up from thence. Let only those who truly worship God accompany us to bring up unto the highest hill of this high city of Jerusalem the ark of Jehovah. Yea, only those with clean hands and a pure heart, who have not lifted up their souls unto sin nor sworn deceitfully, may go.

"For those who are to go, here are new garments to wear, new psalteries, harps, and cymbals to play, and a new song to sing unto Jehovah God."

When it came time for King David and those of his men who worshiped God in the right way to start from Jerusalem, crowds gathered to bid them farewell in the name of Jehovah. The people noticed the new musical instruments, and guessed that their beloved king had written a new song for this greatest of occasions. What would that song be?

Finally, the day came when the great procession bearing the ark was to return to Jerusalem. Early in the morning all the people rushed to the walls and other high places that they might see the ark itself and hear the song about it. For hours they waited. Then, at last, away off across the valley on the horizon appeared a tiny cloud of dust. It moved. It became larger and larger. Slowly it came nearer, so near that the waiting multitudes could see that it was really the great procession.

But hush! What was that sound, so faint at first, but growing louder and sweeter? Ah, it was music! Music so joyous that even the hills seemed to reecho with the gladness of it. But the words! What was it the great procession was singing? Now the people could hear, for all the great company, following King David himself and the golden ark of the laws of God, were singing:

CHOIR. "The earth is the Lord's, and the fulness thereof;
The world, and they that dwell therein."

STORY TELLER. Then the priests sang on:
"For he hath founded it upon the seas,
And established it upon the floods."
And only the Levites chanted:

CHOIR. "Who shall ascend into the hill of the Lord?
And who shall stand in his holy place?"

S. T. The priests, the keepers of the laws of God, chanted back the answer:
"He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto falsehood, and hath not sworn deceitfully.
He shall receive a blessing from the Lord,
And righteousness from the God of his salvation."
Then the whole procession took up the refrain again:
"This is the generation of them that seek after him,
That seek thy face, O Jacob."
The company was before the gates of the city itself. They sang on:

CHOIR. "Lift up your heads, O ye gates;
And be ye lift up, ye everlasting doors:
And the King of Glory shall come in."

S. T. As though the very gates were saying it, one priest chanted:

SOLO VOICE. "Who is the King of Glory?"

S. T. And the answer came back:

CHOIR. "The Lord strong and mighty,
The Lord mighty in battle.
Lift up your heads, O ye gates,
And be ye lift up ye everlasting doors,
And the King of Glory shall come in."

S. T. But as though that were not the way in which the Lord was great, they sang again that chorus, and when the priest chanted:

SOLO VOICE. "Who is this King of Glory?
Who is this King of Glory?"

S. T. The great company sang back:

CHOIR. "The Lord of hosts, he is the King of Glory."

S. T. And the gates were lifted up, and the great procession bore the sacred ark to the hill of Zion. Ever after that, on great occasions such as the pilgrimage to Jerusalem for the Passover feast, and regularly on Sundays, the people of Israel sang the song that David, their king, had written in praise of God. They loved it so much that they kept it in their Bible, and we know it now as the Twenty-fourth Psalm.

"LIFT UP YOUR HEADS, O YE GATES;
AND BE YE LIFT UP, YE EVERLASTING DOORS:
AND THE KING OF GLORY SHALL COME IN."

May in the Junior Department

(*For Those Using Keystone Courses IV, V and VI*)

By NAN F. WEEKS

AT this season of the year, when all nature is waking to new life, there is a restlessness among juniors which makes it imperative that the teacher put forth the most earnest effort to make the lessons of impelling interest and help. New activities, new methods of approach and new appeals are needed if the message of the lesson is to catch the junior's interest and awaken a genuine response.

The first-year juniors will be in the midst of the unit, "Jesus, the Kind and Courageous"; the second-year classes will be continuing "The Story of the Hebrew People," and the third-year children will be completing the study of "Our Church," and beginning "The Trail of the Christian Church."

Course IV, Part 3, Unit 2

The Objectives

To strengthen the junior's belief in Christ's reality; to deepen his appreciation of Jesus' noble and unselfish life; to lead him to a fuller love for and faith in Jesus, the Son of God.

The Background of Experience

While the average junior is familiar with the general facts of the life of Christ, to many of them he never has become a living Reality and an ever present Friend, sharing in their interests and joys, and ready to help them in their times of difficulty. These lesson stories, emphasizing Christ's social contacts, should help them to see him in his friendliness.

Activities

If the pupils are already at work upon some project covering the entire unit —the making of note-books, a frieze, or the like—that project should be continued to completion.

Writing a description of the Lord's Supper as conducted in their own church.

The planning and preparing of some little remembrance for their mothers as a Mother's Day gift. It will be well to discuss at the Sunday session plans which may be worked out then or at a week-day meeting. Some such gift as the following may be made quite simply:

Bookmark. On a strip of construction paper, approximately four by one and a quarter inches, mount a picture of a madonna. Through half-inch slits cut crosswise, one near the top and one near the bottom edges, pass a strip of ribbon about eight inches in length.

Blotter. Two or three pieces of blotting paper, cut post-card size, and having on top a post-card picture of a madonna, may be tied together at one edge with ribbon or raffia.

Button-Box. A cardboard box, round or rectangular, may be covered with oddly shaped pieces of gaily colored paper. After these have been pasted smoothly on the top and sides, and allowed to dry thoroughly, a line of black paint (water colors), placed where the papers join, gives a pleasing effect. Add a coating of white shellac.

Course V, Part 3, Unit 2

The Objectives

To give the junior a general knowledge of the background of the Jewish people and to stress the thought of God's care and protection; to impress the importance of faithfulness to God and to his laws.

The Background of Experience

These are times when the junior is hearing and reading much about the Jewish race in all parts of the world. These tyrannized people should have the sympathy and aid of Christians everywhere, and the juniors should be led to realize that showing sympathy and kindness toward the Jews will be the one way of helping those people to appreciate Christianity and of leading them to accept Christ as the Messiah. A friendly attitude toward the Jews of their own neighborhood and participation in gifts for Jewish refugees are expressions which these lessons should aim to call forth.

Activities

Planning a Mother's Day program to be presented in the department.

Making a gift for their mothers. (See suggestions under Course IV.)

Participating in a gift for Jewish refugees.

Finding out about some of the great Jews in the world today.

Making a map showing the countries included in the lesson stories.

Constructing the walled city of Jerusalem. Plasticine and stones may be used for the wall, and small cubes of wood for the buildings.

Course VI, Part 3, Units 3 and 4

The Objectives

The concluding lessons of Unit 3 aim to help the junior to understand the significance of the church's ordinances, its methods of carrying on its work, and the responsibilities of church-membership, and to awaken or stimulate the desire to become an active member of the church.

Unit 4, giving a general view of world-wide missions as carried on in non-Christian lands by the Christian church, aims to awaken in the heart of each junior an interest in the Christ-given task of evangelizing the world.

The Background of Experience

The care-free junior has had little or no occasion to consider the question of church management; nor has the average boy or girl given much thought to the church's ordinances and their meaning. Many parents are unable to explain these to their children, and all too often the services are a mere form. Hence, teachers and pastor should see to it that the juniors are helped to an understanding and appreciation of the ordinances and to a desire to share in those expressions of loyalty to Christ.

Activities

Planning special features for a Mother's Day program.

Preparing some surprise for a lonely or bereaved mother.

Making gifts for their own mothers.

Writing a poem or essay on "My Mother."

Writing a brief article about the Lord's Supper or about baptism, telling in their own words how the service is conducted in their own church, and what it means.

Drawing a large map of the world, indicating the names of the different important countries, and pasting on each a picture of a native (or group of natives) of that country.

For the Junior Superintendent

The month of May brings to the junior superintendent many aids in the building of attractive programs. With its two special days—Mother's Day and Memorial Day—it suggests helpful program ideas, and with its wealth of spring blossoms it furnishes ample decoration for the room. To the junior child this "touch of nature" adds much beauty and inspiration to the service. In the work of decorating, the juniors themselves should be given an opportunity to participate.

The program for the first Sunday may be made a preparation or background for the Mother's Day service. Similarly, the third Sunday's service may lead up to the Memorial Day program.

Suggested Themes and Materials:

First Sunday. Thanks for Our Beautiful World.
Scripture. Song of Solomon 2: 11-13a; Psalm 104: 10-14.
Hymns. "This Is My Father's World."

Second Sunday. Making Our Homes Happy.
Scripture. Exodus 20: 12; Ephesians 6: 1; Philippians 2: 3-5.
Hymns. "O Happy Home," "There Is Beauty All Around."

Third Sunday. Helping to Make the World Happy.
Scripture. Colossians 3: 12-17.
Hymns. "My God, I Thank Thee," "We've a Story to Tell."

Fourth Sunday. Honoring Our Heroes.
Scripture. Hebrews 11: 32-34; 12: 1.
Hymn. "Faith of Our Fathers."

NOTE. Out of consideration for the juniors or their leaders who may have lost their mothers, it is well, in planning the Mother's Day program to avoid anything that might be harrowing, and to place the emphasis on the junior's obligation to help to make his home a happy place for all the family, thus honoring the parents.

The Memorial Day service gives the superintendent an excellent opportunity to stress the heroism of those "soldiers of the cross" who, in mission lands and in the home land, have given their lives in the service of the Prince of Peace.

Recommended Texts For the Vacation Church School

The books listed below are $1.00 each. They should be ordered from The American Baptist Publication Society.

New Baptist Texts

BEGINNERS: *God's Friendly World*, Margaret M. Clemens.

PRIMARY: *Jesus and His Friends*, Nan F. Heflin.

Cooperative Series

(These texts are prepared cooperatively by several denominations, our own included, through the International Council of Religious Education.)

BEGINNERS:

Our Happy World, Esther Freivogel.

Let's Go Out-of-Doors, Jennie Lou Milton.

PRIMARY:

Learning About Our Church, Ellen E. Fraser.

Exploring God's Out-of-Doors, Rebecca Rice.

Bible Homes and Homes Today, Elizabeth Reed.

If We Had Lived Then, Florence M. Taylor.

JUNIOR:

Friends at Work, Elsie Ball.

Living in Our Community, Florence Martin.

Learning About War and Peace, Imogene McPherson.

INTERMEDIATE:

Discovering God in the Beautiful, Nathana L. Clyde.

We All Need Each Other, Mary Jenness.

Our Living Church, Lucile Desjardins.

How Good Citizens Cooperate [1]

(Concluded from Baptist Leader *for April)*

Prepared by Lucy King DeMoss

SESSION V. MAY 14 [2]

HOW OUR COMMUNITY IS RELATED TO OTHER COMMUNITIES

SESSION OUTLINE

Prelude. "America the Beautiful."

Hymn. "Lord, We Come with Hearts Aflame," or "Now in the Days of Youth."

Scripture.

Litany. (As written last week.)

Gloria Patri.

Prayer.

Hymn. "America the Beautiful."

Presentation. "Supposing." Given by seven juniors.

Discussion. Can a community live to itself? Guided by the adult leader.

Scripture. Philippians 4: 8.

Offering.

Suggestions for Discussion

Do you think Paul was right when he said that no one can live to himself? Is it true that no community can live to itself? How can what is done in one community affect another? (For example, the sale of alcoholic drinks forbidden in one community and allowed in another nearby; a college in one which young people from another might attend.) What institution in the community stands for friendliness and helpfulness? Do you think you could have a good community without the church? How does the church help to make a good community? All good behavior is based on the teaching of Christ, who made clear to us what kind of citizens God wanted us to be.

[1] This unit is prepared from outlines copyrighted by the International Council of Religious Education.
[2] Plans for the preceding sessions of this unit were given in the April issue of Baptist Leader.

Leaders of Junior Societies

PLEASE NOTE

The program helps on these pages are for the use of the adult leader. The material for the juniors' use will be found in their story-paper, *Juniors*, one week in advance of the date it is to be used. Adult leaders will need to have copies of *Juniors*, but the juniors themselves will not need the Baptist Leader.

Paul the Fearless [1]

By Mabel Niedermeyer

INTRODUCTION

THIS unit will cover a six-weeks' study of the adventures of Paul as he shared with others the story of Jesus. It will emphasize Paul's love for Jesus, his friendliness and concern for others, and his courage in facing dangers and hardships.

Desired Outcome of the Unit

Through this study we hope the juniors will attain:

1. An appreciation of Paul as a great leader; a knowledge of the times and circumstances in which he carried on his work.

2. A realization of the values of such qualities of leadership in specific situations familiar to juniors; a desire to be trustworthy, unselfish, and fearless in all relationships.

3. A realization that much of the growth and organization of the Christian church today is a result of Paul's stedfastness and work.

Development of this Unit

This unit provides for a study of the man, Paul, through a discovery of his deeds and hardships on his missionary journeys, and through the letters which he wrote to the churches and to his personal friends. It is impossible to include all the details of Paul's travels and work. Indeed, there is a question as to the advisability of such a detailed study for juniors. Rather, the attempt is made to provide the juniors with a broad background of the life of Paul, and to introduce those incidents in the story of his life that will give a comprehensive view of the type of work he did and the kinds of hardships he faced. His journeys are not particularly emphasized, for this is not a study in geography so much as it is a study of the man. Hence, Paul's journeys serve here to show us the courage and determination of the traveler himself, as well as his ability to remain firm in the face of the great difficulties and hardships which met him at every turn.

Map-making is a part of the study, and makes its contribution to the whole. Other activities suggested include the collection of materials, some of which are to be made during the study, for an exhibit about Paul; the writing of a book telling about Paul's experiences; and studies and reports concerning various things which Paul did. Several of these enterprises will be carried on during the whole study, while others are suggested for one session only. Picture studies and interpretations also will be used. Periods of discussion have been planned—discussion which not only will help those who participate to appreciate the Christian qualities of this great missionary leader, but also will challenge them to emulate in their own lives those sterling characteristics.

[1] This unit is prepared from outlines copyrighted by the International Council of Religious Education.

Bibliography

For the Adult Leader:

The Book of Acts and the Letters of Saint Paul. (New Testament.)

In the Steps of St. Paul, H. V. Morton.

The Man from Tarsus, L. O. Lineberger.

The Life of Paul, B. W. Robinson.

O'er Land and Sea with the Apostle Paul, A. A. Action.

For the Juniors:

Paul the Dauntless, Basil Mathews.

Paul, Son of Kish, Lyman I. Henry.

Pictures

Write to W. A. Wilde, 131 Clarendon Street, Boston, Mass.; George P. Brown & Co., 38 Lovette Street, Beverly, Mass.; and to the Perry Pictures Company, Malden, Mass., for their catalogs of pictures. (The Perry catalog costs ten cents.) They have masterpieces of the life of Paul and the world in which he lived, reproduced in small and large sizes, at reasonable prices. A two-cent size would be very suitable for you to insert in your book on the life of Paul.

"Follow Me," by Tom Curr, may be secured from The American Baptist Publication Society, 1701-1703 Chestnut Street, Philadelphia, Pa. This picture is printed in full color on heavy paper, 20 x 28 inches in size. Price, $1.00. It will make an excellent picture for framing for your junior room. This picture was reproduced on the cover of *Children's Leader*, March, 1939.

SESSION I. MAY 21

PAUL'S EARLY TRAINING

During this session the juniors will discover the background and early training of Paul, and the influence of his boyhood days upon the later years of his life.

ADULT LEADER'S PREPARATION

You will want to become familiar with the background of Paul's life and early training so that you will be able to supplement the materials given in the unit and to guide the juniors in individual study, should they care to read further on this theme. A few interesting comments concerning the books listed in the bibliography might stimulate a group that never has done any research to launch out on this form of activity.

Have available today as many source materials as possible. Meet as early as you can with the juniors who are responsible for the program, so that you can advise them in the selection of any pictures or other materials which they will want to use.

SESSION OUTLINE

LOOKING AT MATERIALS. Encourage the juniors as they arrive to look at and discuss the materials which have been brought—books, pictures, and the like.

INTRODUCTION OF TOPIC. By the junior leader.

REPORTS. By juniors to whom they have been assigned.

"Paul—A Boy of Tarsus."

"Paul's Education in His Home and in the Synagogue."

"Paul Learns a Trade."

"Paul Studies in the Temple at Jerusalem."

DISCUSSION. Guided by the adult leader.

What did Paul's home and school life contribute to his character? How did his early training as a Pharisee affect his attitude and behavior toward the Christians? How did learning a trade help Paul when he became a Christian teacher? Why are our home and church and school important in building character?

PLANNING PERIOD

Discuss with your group the activities suggested in the introduction to this unit. You may begin the book today, if your group chooses that activity. Stories from the early training of Paul may be written for this account of his life. If you plan to have an exhibit, you may begin making articles for it. A Jewish scroll bearing the words found in Deuteronomy 6: 4-7, and an arm or head phylactery may be the first things you will want to make for this collection.

Another group may begin the map project. A map in your Bible or in a story of the life of Paul can be used as a guide.

WORSHIP

Quiet Music to call the juniors together.

Call to Worship. Deuteronomy 6: 4-7.

Hymn. "God of the Earth, the Sky, the Sea."

Scripture Reading. Mark 12: 28-34.

Offering.

Hymn. "I Would Be True."

Benediction. (From one of Paul's letters, 2 Thess. 3: 18.)

"The grace of our Lord Jesus Christ be with you all."

SESSION II. MAY 28

"ABOUT FACE!"

It will be the purpose of this session to guide the children into a knowledge of Paul's great adventure on the road to Damascus; to help them to understand the significance of his conversion, and the courage with which he began his new life.

ADULT LEADER'S PREPARATION

You must be prepared to help your juniors to see the connecting links between last week's discussion of the boyhood of Paul and the events which are to be studied today. Do not confine yourself to the bare facts of the story as given in the "Source Material," in the story-paper, *Juniors.* Familiarize yourself with the whole story as found in Acts and in other available books. Make the discussions which follow the telling of the two stories as rich and full of meaning as you can. Help the juniors to see that for Paul to become a Christian meant completely changing his view about Jesus and his followers; that it meant turning from much of his boyhood training in the strict observance of the Jewish law. Also bring out the fact that this new way of life would mean, of course, giving up the profession for which he had been trained—a Jewish rabbi—and would result in possible persecution by the Jews as he had been persecuting the Christians. Do not stop with a discussion of Paul's courage. Lead the juniors to see that it takes courage for us to turn from wrong-doing and to do that which we know is right and Christian, and that God will give us strength to do the right.

SESSION OUTLINE

WORK PERIOD

Continue the work which was begun last week. If a map has been started, locate on it the home city of Paul and the city of Jerusalem. Discuss the way in which Paul would make the trip from Tarsus to Jerusalem. Finish the records of last week's reports for the biography, if you are writing one.

INTRODUCTION OF TOPIC. By junior leader.

STORY. "The Stoning of Stephen." By a junior.

SCRIPTURE AND DISCUSSION. By adult leader.

There is a passage of Scripture which helps us to understand why Paul allowed the people to stone Stephen. (Read Deuteronomy 13: 1-10.) When we remember that Paul learned this law when he was a boy, and that he was taught to obey it, we can understand that he thought he was doing right when he watched the people kill Stephen. He thought Stephen was one of those false prophets who was trying to lead the Jews away from the true God.

After Stephen's death, other Christians in Jerusalem were persecuted, too. Paul went into the homes and arrested men and women and took them to prison, always believing that he was serving his God. When Paul heard that some of the Christians had escaped into other cities, he felt it was his duty to follow them and to bring them back as prisoners to Jerusalem. He started out with much hatred in his heart against the Christians, but something happened on the road to Damascus which not only changed his own life, but also led to the beginning of the Christian church around the world.

STORY. "Paul Becomes a Christian." Told by a junior.

DISCUSSION. Guided by the adult leader.

What did it mean to Paul to become a Christian? Is it easy for us to say we are wrong and then turn around and do right?

WORSHIP

Quiet Music.

Call to Worship. Deuteronomy 6: 4-7. (In unison.)

Prayer. Our heavenly Father, we thank thee for Paul. We are glad he had the courage to say he had been wrong, and to become a follower of thine. We know that Jesus is our Friend and Helper, too. When we do wrong, help us to see the mistakes we have made, and to turn away from them. Give us courage to do the right as Paul did. Amen.

Prayer Hymn. "I Would Be True."

Offering.

ACTIVITY PERIOD

The juniors may dramatize the story of Paul's conversion on the road to Damascus. Read the story as Luke wrote it in Acts 22: 1-16. One junior might read the story while others act it out in pantomime. Plan the scenes together. How many will you have? Paul's adventure on the road, his abode in the

house of Judas, Ananias called to go to Paul, Ananias restoring Paul's sight, and Paul preaching in the synagogue would give the complete story. Some of these scenes may be combined. Dramatize it several ways if you wish, and then choose the one you like best to give during the worship service at your next session.

Those juniors who are not in the dramatization group may work on the map, adding Damascus and tracing Paul's journey there; others may write the account of the stoning of Stephen and of Paul's conversion, for the book about Paul; those interested in drawing may illustrate the book.

BENEDICTION. (In unison.)

"The grace of our Lord Jesus Christ be with you all."

SESSION III. JUNE 4

"FORWARD MARCH!"

The juniors will discover during their work and study today how Paul proved his sincerity by withstanding the hardships which he encountered on his first missionary journey. They will be led to discover some of the hardships which Christians today must face in order that they may be true to Jesus.

ADULT LEADER'S PREPARATION

Become thoroughly familiar with the first missionary journey of Paul. If possible, locate large maps showing Paul's missionary journeys, which your group may use. If no maps of this size are to be had, have available small copies found in Bibles so that the juniors will have a guide for map-making. Do not overemphasize the geography of Paul's trips. The important thing is to discover the events which took place—events which proved the sincerity of Paul in his determination to be an apostle of Jesus.

You will need to be prepared to make the discussion of the reports as worthwhile as possible. The questions in the children's plans are merely to start them thinking. Be ready to follow them through to a satisfactory conclusion. If the juniors are to give the suggested dramatization in the worship service, see that they are prepared to do so reverently and as effectively as possible.

SESSION OUTLINE

WORK PERIOD

Encourage the juniors to study the map to become familiar with the general route which Paul took on his first trip. Discuss the difficulties of travel in those days—by camel, donkey, or on foot; the danger from robbers; the roughness of the road, and the like. If you do not have a large map showing Paul's first missionary journey, draw one on the board so that everyone can see it.

Those who will take part in the dramatization may make final preparations for that event at this time. Others may assist in the arrangement of the stage properties.

WORSHIP

Quiet Music while the group assembles.

Call to Worship. Deuteronomy 6: 4-7. (In unison.)

Hymn Refrain. Chorus of "Day Is Dying in the West."

Dramatization. "Paul Becomes a Christian." Prepared by the juniors.

Prayer. Asking God for strength to do the right and to serve him in every possible way.

Offering.

INTRODUCTION OF TOPIC. By the junior leader.

REPORTS. By juniors.

1. "Paul and Barnabas Work Together."
2. "Paul Heals a Lame Man."

DISCUSSION. "The Hardships Which Paul Faced on This Journey." Guided by the adult leader.

Why were Paul and Barnabas made to leave Antioch? The Gentiles there liked what Paul said and asked him to speak again the following week. Might Paul also have made friends of the Jews? Did it take courage for Paul to stand up and tell them that God had told him to preach unto the Gentiles because the Jews would not believe what he said? Does it take courage at times for us to say the things that we know are right and honest?

Why did not Paul and Barnabas allow the people at Lystra to believe they were gods? How did Paul's actions at this time prove that he really was Christian? What effect did the stoning of Paul have upon his future work? Did he give up his preaching?

ACTIVITY PERIOD

If you are making a Paul museum, you may add to your exhibit a ship carved out of soap or made of wood. A history or encyclopedia will contain a picture of a Mediterranean sailing vessel of the first century. This will tell us of the way Paul traveled.

Continue with the book of the life of Paul, and any other work which has been begun.

BENEDICTION. (In unison.)

"The grace of our Lord Jesus Christ be with you all."

(Plans for the last three sessions of this unit will be published in the June issue of BAPTIST LEADER.)

A Children's Day Service of Worship

(*Concluded from page 21*)

OFFERING.

Offertory Anthem: Psalm 91, Aubrey Evans.

Offertory Response: "We Give Thee But Thine Own."

STORY OF THE PSALMS. "The Song-Book of the Bible." Presented by the Junior and Intermediate Departments. (See page 27.)

HYMN. "Saviour, Like a Shepherd Lead Us."

PRAYER AND BENEDICTION. "Chimes."

RECESSIONAL. "Lead On, O King Eternal."

ORGAN POSTLUDE. "March," Rogers.

We Really Did

(*Concluded from page 24*)

children could think of a word that did. so my assistant suggested "gay." I read it again and began the third line with "Just" to give it the right meter. Edwin clapped his hands in delight and the others followed suit. When they quieted, I told them there was a big word that meant "clap your hands" or "shout for joy," and that they might have heard it in the church at Eastertime. "I'm sure you won't remember it, so I'll hum the tune and sing the first part." I started "Al-l-l," and Sally, whose brother sings in the Episcopal choir. finished "Alleluia!"

"Shall we end our song with happy Alleluia?" I asked. They all nodded or said yes. We went around the circle and each one said the unfamiliar word fairly well. Then they all giggled. It seemed to please them to use a "big church word."

So our song for Children's Day was completed:

All the flowers are bright and gay,
All the birds have come to stay,
Just because it's Children's Day,
Alleluia, Alleluia.

I sang it to the tune I had composed and then taught it to the children.

The following Sunday, in the same manner, we made up the second verse:

Hear the little children sing,
Hear the message they would bring,
"Thank you, God, for everything."
Alleluia, Alleluia.

It *is* possible by asking leading questions to get the response you want, and at the same time it does come from the children.

The Pupil-Approach in Teaching

Century Photos, Inc.

By O. G. Herbrecht

SOME time ago a working-man, standing in the door of his home one evening, was suddenly shot to death out of the darkness. The police found no clue or motive to the murder. but finally they solved the case. Three men had shared in the crime. When the name of one of them, a young man under twenty-four years of age, appeared in the papers a woman recognized it.

"He was one of my most faithful Sunday school members," she reported, "and more than all the rest he loved his Bible stories. Now he is on the way to the penitentiary." Then she added this tragic sentence: "Chalk up another failure."

Perhaps this true story brings into sharp outline the need for rethinking seriously our method of teaching religion. Knowledge or love of Bible stories alone does not guarantee against criminality. If, as educators say, the purpose of character education is to modify life in terms of social behavior and of relation to God. then. in view of such cases as this, those who insist exclusively on the "lesson-approach" in teaching have many serious questions to ask themselves.

During the last few years there has been a decided move away from the transmissive theory of education to the creative. The latter deals with the "modifying" of life. The former concerns itself chiefly with passing information on to others. The method of the creative theory is featured by the "pupil-approach," in which the lesson is the means to the desired end—not the end itself. Certainly, if one desires biblical support of a modern theory, this was the method of Jesus as is very clearly witnessed by his parables and many of his miracles.

"Pupil-approach" does not always refer to the immediate pupil. Often it is known as the "life-situation" approach —commencing a lesson period with material already in the area of the pupil's interest and understanding. A "life-situation" from the human experiences of Jesus frequently makes a good pupil-approach.

In this article we shall list some of the advantages of the "life-situation" method, some illustrations of the method itself, and some of the possible dangers if it is handled unwisely.

Advantages of the Pupil-Approach Method

1. *It brings the pupil's immediate life-needs at once into contact with the necessary truth.* A class of young men had been discussing problems of citizenship and had come to the place where Christian behavior patterns toward social situations came under consideration. One Sunday the teacher brought to them a problem from the junior department of the same church school.

"I have a problem from the junior department," he announced at the opening of the class period. "The father of one of our junior boys is a bootlegger. This morning he gave his son a covered basket of liquor to deliver on his way to Sunday school. The boy scarcely knew what to do. The school has taught him to honor his father and his mother. This same school has taught him that obedience to his country's laws is a mark of good citizenship. Bootlegging is against the law. The father threatened the boy with punishment if he did not obey. . ."

The animated discussion that resulted soon called for all "material" the lesson book could furnish!

2. *It stimulates student participation.* Without such response there can be no effective teaching. "Participation," however, does not mean listless assent to the teacher's energetic propositions; nor in "joining in the reading of the lesson" stumblingly and with little heart. Participation is the response from the *life* of the pupil—the answer he makes with his whole heart and mind.

Face the pupil with the problem of Baby Heloise, whose parents had to make their choice between the infant's *inevitable* death, or that of only *possible* death through a surgical operation! Heart-interest at once rouses the mind and pupils immediately go into action. They keenly discuss the healing ministry of Jesus against the background of mod-

ern medical miracles. Have we not in this an illustration of the oldest known law of pedagogy—"from the known to the unknown"?

3. *The pupil-approach reacts favorably on the student's appreciation of the Bible.* This doubting age is not at all sure of the ancient truths recorded in the Book. But after a thorough discussion, in which many opinions and experiences have been shared and the conclusions reached coincide with the teachings of the Bible, there comes to youth a new appreciation of the eternal verities in God's word. "Thus saith the LORD" becomes weighty with new meaning—for out of the discussion it has appeared that God's laws of cause and effect work out even as they are written. Modern life sheds brilliant light on even ancient spiritual pronouncements.

4. *Finally, the pupil-approach leads the student to make his own application,* a far more effective result than the moralizing performed officially by the teacher. Truth discovered is far more potent than truth proclaimed. The meticulous efforts of many teachers to include "practical applications" in their procedure spoils the lesson as surely as "pointing the moral" ruins the tale. A good story, well told, points its own moral. A good lesson, well taught, does the same.

The case for the pupil-approach has much strength. That approach does not minimize the value of materials. Instead, it enhances those values. Remember that materials as such have little value to a young generation that "sees visions" and appreciates history only as it proves itself vital for today's life.

Illustrations of the Method

The pupil-approach is based chiefly on the human-interest factor because human interest touches the emotional life, which in turn determines more than eighty percent of our behavior. This approach makes no bid for "sloppy sentimentality," but it does use sentiment—heart-interest, which is quite different. Sometimes the approach itself makes its opening appeal directly to the mind to stir sluggishness and start mental response, but somehow before the "lesson" is over there must have been a stirring of the emotional life. Conduct and character come out of the emotional life primarily. We seldom rationalize ourselves into greatness and fineness. We "glow" into them.

The pupil-approach may come through:

1. *A case problem,* especially one that holds the possibility of several solutions. For instance, a group of young people studying friendship faced this problem: A young woman twenty years old came to a counselor heart-broken. She had just wrecked another friendship with an eligible young man. It had been that way for years; every time she thought she had made a friend something happened and they drifted apart again. Her appearance could not account for it. She was carefully groomed, pleasant, rather pretty, intelligent—well-formed and well-informed. At her age it is a serious matter for a girl to alienate boyfriends so readily. What was the matter with her? What should the counselor advise? The class found tremendous help in a study of the friendship-methods of Jesus.

When a leader uses the case-problem he usually withholds the solution actually reached in the case (if it is a past, closed incident). Instead he tries to guide the thinking of the group. He will need a blackboard—and probably a concordance.

Stanley A. Gillet

CEDAR TREES

By Eleanor A. Chaffee

Cedars are uneasy trees,
  Whispering through the nights,
Moving even in their sleep,
  Dreaming of far heights.
For once slim cedars sheltered
  The Christ who knelt and prayed:
And once upon a cedar tree
  A grievous load was laid.
And cedars never have forgot
  That night, nor yet the noon
That saw the heavens like a scroll
  Close down, dark come too soon.

2. *Current Events.* As an instance of this, read the illustration used at the beginning of this article. In every community there occur incidents that make excellent bridges over which the teacher can lead the pupil "from where he is now to where he should be." Every newspaper edition carries human-interest stories. Joyous things, like a "golden wedding," make a grand opening to a helpful discussion on the permanent elements in home happiness; tragic things, like the suicide pact of the eighteen-year-old girl and her sixteen-year-old sweetheart over a situation beyond their capacity to solve, lead to a serious facing of some real dangers in modern social living; inspirational things, like the surprise catch at the critical moment of a baseball game, offer a beautiful bridge toward the elements of victorious living. Teachers must keep up on their current reading!

3. *Significant illustrations from modern literature.* I think I should like to discuss loyalty and sacrifice with a class, and "walk" into the lesson over the bridge of "When Hannah var Eight Yar Old"—condensed from *The Atlantic Monthly* in the November, 1937, *Reader's Digest.* Or a lesson on happy, satisfying living, with the help of "Not by Bread Alone," by Frances Miller, in the January, 1937, *Reader's Digest.* Our best magazines offer plenty of excellent pupil-approach material to use in connection with the Bible lessons. All the teachers must take time to read the *great* things in the living literature of the present day.

4. *Personal Experiences.* A teacher once introduced a lesson on Christian growth by relating a boyhood experience of his own. His father measured him against the door-post every so often to see how much he had grown. As the teacher passed lightly over this slightly humorous incident he added, "I used to wonder if I'd ever grow tall enough to do a man's work. But after a while I quit worrying about that and began to wonder if I'd ever grow tall enough on the inside to be a real man. I wondered also which was the more essential—outside or inside growth." That class went to work, with a vim, on studying the elements and the meanings of inside growth!

5. *Historic incidents on the level of the group interest.* There comes to mind the incident found in Dickens' *A Tale of Two Cities.* Sidney Carton, English friend of Charles Darnay Evremonde, the French nobleman sentenced to the guillotine, takes the prisoner's place by strategy and finally rides on the rumbling cart to the place of death. With him in the cart stands a timid little French seamstress. She thinks she recognizes Evremonde and asks, "Will

you let me hold your hand? I am not afraid, but I am little and weak and it will give me courage."

Suddenly she recognizes her mistake and asks in a low whisper, "Are you dying for—him?"

"And for his wife and child—yes."

Together they ride to the guillotine. The cart stops. He climbs out. She is lifted out, all the while holding his hand.

"You comfort me so much," she whispers. "I am so ignorant. Is the moment come?"

"Yes——"

And the small white hand does not tremble as he releases it. There is no fear in her pale face—only peace and constancy. Into her soul has come the strength of a *man*.

You who read this—what Bible lesson could you illustrate or introduce by it?

Possible Dangers of the Pupil-Approach Method

1. If side-tracked, helpful discussion may descend into unhelpful argument. It is very hard for some people—even young ones—to stay close to a subject. It takes a carefully prepared leader who has himself well in hand.

2. The very interest of the approach may detract from the teacher's purpose. Often an introduction becomes the campground for the lesson period instead of a bridge toward truth for daily living.

3. Valuable material, "the heritage of the race," such as the Bible holds, may be neglected or forgotten. Pupil-approach certainly does not ignore or undervalue lesson materials, and no introduction must be allowed to minimize their importance.

4. Both teacher and pupil may be tempted to take the period too lightly. "Oh, we just talk about things" is a smooth but not very creditable way to escape the burden of preparation and of serious thinking.

5. The teaching may come to have too short a focus. So much stress is apt to be laid on the *immediate* needs that sometimes a teacher may fail to recognize the need of establishing in growing lives some strengths and forms not needed "just for today," but for which there will be a crying need in later years. Moral resistance needed for later life is not built up in a day. It must be secured in advance—while the securing is good! Christian education must have a long focus as well as a short one.

It is the supreme art of the teacher to awaken joy in creative expression and knowledge.—*Albert Einstein.* (Motto for the astronomy building of Junior College, Pasadena, Calif.)

POSTER No. 7

You Get What You *PAY FOR*

You pay $100,000 for a modern bomber

OR

Or erect a school building that will accommodate 250 students

That sum will finance a water system for a small town

Or establish 100 travel scholarships for young people

POSTERS FOR PEACE

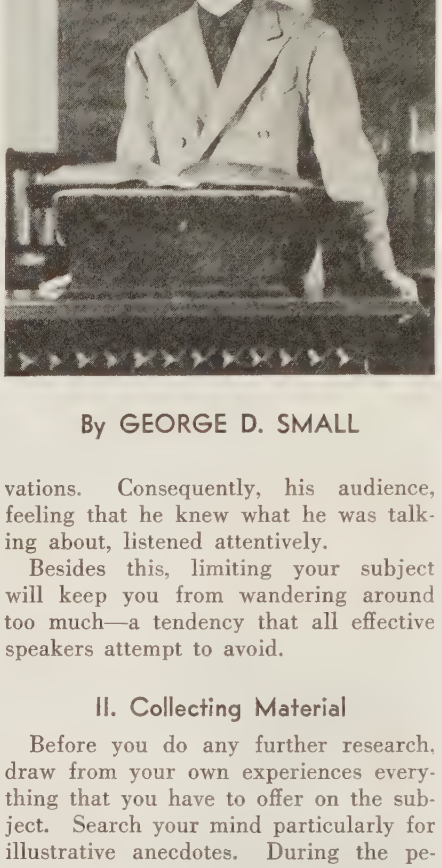
THE "posters-for-peace" campaign was initiated by *Young People's Leader* last November. For the benefit of the readers of this new publication who may be seeing this announcement for the first time, the instructions for making these posters are repeated.

The making of the poster is very simple and does not require any artistic ability to be effective. Simply secure a piece of Bristol board, or white cardboard, about 18 by 24 inches in size. In magazines and newspapers you can find illustrations corresponding to those shown above. Paste these on the cardboard in approximately the arrangement shown, letter in your captions and mount your poster on the church bulletin-board or in some other conspicuous place. In these days of greater and ever greater armies, you will do your fellows a service by showing what *might* be done with that money.

Collect significant utterances concerning war and peace and use them in connection with your posters.

Four more sample posters will appear in the young people's section of Baptist Leader. Watch for this feature next month.

Getting Your Speech Across



By GEORGE D. SMALL

A FEW weeks ago a young man, president of a young people's organization, declared: "I don't seem to be able to make a good speech, despite the fact that I appear before groups quite frequently."

Probably he had that sense of failure because he did not make a real effort to study and utilize the technics that the art of good speaking demands. Too many speakers take it for granted that when they stand in front of a group they will, in some mystical fashion, acquire real ability as speakers.

This is an entirely false assumption. We must discover the basic technics and apply them conscientiously. Otherwise we never shall overcome the weaknesses evident in our speech. Theory and practice go hand in hand, so let us consider some of the factors that young people must develop in order to become effective public speakers.

First of all, a speaker needs something worth-while to say. The person who has nothing to say, no experience worth sharing, would do well to keep silence. If all speakers would conscientiously apply this test the speechmaking of the world would not only improve greatly but fully half of it would be omitted entirely.

Five steps lead to a good speech:

1. Selecting a subject.
2. Collecting material.
3. Organizing the material.
4. Applying the laws of psychology.
5. Developing the technic of delivery.

I. Selecting a Subject

Unless you are proficient in the art of speechmaking you should refuse to talk upon any subject that holds no vital interest for you. After you have made a general selection or have been assigned a subject, try to select the one phase that seems most attractive to the group. For instance, suppose you intend to speak on "vocational guidance." This subject is so general in nature and covers such a wide variety of material that only the vocational counselor could generalize about it. But anyone could speak with authority concerning his own vocation or his own observations about the requirements necessary to success in that vocation.

Once I heard a young man talk on "My Formula for Success." He used only three points: (1) Take what you have; (2) Start now; and (3) Do your level best. He packed each point with illustrations based upon his own observations. Consequently, his audience, feeling that he knew what he was talking about, listened attentively.

Besides this, limiting your subject will keep you from wandering around too much—a tendency that all effective speakers attempt to avoid.

II. Collecting Material

Before you do any further research, draw from your own experiences everything that you have to offer on the subject. Search your mind particularly for illustrative anecdotes. During the period of preparation, carry cards around with you and when an appropriate idea occurs to you, jot it down.

However, do not depend entirely on occasional notes. Set aside an hour in which to study various materials that may help you. Get facts from books, almanacs, encyclopedias and reports. After this, read the more or less popular works. As you read, write out points that you think you can utilize. Be especially on the lookout for illustrations and anecdotes. Place each reference on a separate card so that they can be more easily organized.

Both the "thinking" and the "reading" process will help you familiarize yourself with your subject-matter and, though you may not see the value of it at the time, much of it may be recalled to advantage at a later date.

III. Organizing Your Material

You are now ready to start building your speech. The task can be simplified greatly by keeping in mind an outline such as the following:

TITLE

I. Introduction.
II. Discussion.
  1. First major point.
    A.
    B.
    C.
  2. Second major point.
    A.
    B.
    C.
  3. Third major point.
    A.
    B.
    C.
III. Conclusion. (Keep your conclusion and summary brief.)

With this outline as a guide, take a new set of cards and write on one, "Introduction"; on another, "First Major Point"; and so on through all the major and minor points you wish to make. Then, after you have a separate card for each division of the outline, go over the cards on which you have collected your material and file them back of the appropriate outline cards.

At this point some speakers like to write out their speech. They offer the following arguments in defence of their action: (1) It allows the speaker to spend considerable time in selecting the proper wording; (2) It provides a greater unity of thought; (3) It makes for convenience in filing speeches for future reference; (4) It helps the speaker to avoid the likelihood of making wild statements that he may regret later.

Writing a speech has one great disadvantage. The writing tends to make one's efforts stiff and formal. As a general rule a speaker should not attempt to memorize a written speech. This process not only takes too much time but it robs one of spontaneity, besides raising the danger of forgetfulness—the bane of all public speakers.

If you decide that you do not desire to write out your speech but will follow an outline instead, then complete the skeleton outline given above. Arrange your arguments, facts, anecdotes and illustrations in the spaces under the main headings of the outline. Your speech is now almost ready for delivery.

Next month the concluding section of this article will develop steps four and five of the author's outline for a good speech: Applying the laws of psychology, and developing the technic of delivery.

Organizing a Pioneer Union

A discouraged group of intermediates decided to try the Pioneer Plan. They found that it worked! Here is a true account of how they proceeded.

By WINONA HOWARD

ONLY three intermediate girls and a newly appointed adult sponsor! Certainly not a very encouraging situation. If you, reader, are facing a situation like that, take heart, for the experience of this little group of intermediates in the First Baptist Church, Kansas City, Kans., shows that sometimes the seemingly impossible can be accomplished.

When the sponsor, that Sunday evening in early spring, suggested that they might try the Pioneer Plan,[1] the three girls mentioned—the only ones who had responded to the pastor's announcement of the meeting—assumed an air that said plainly: "If that's all you have to offer, we're not interested." One of them remarked, saucily, "We tried that once, but it didn't work." As a means of recovering her poise and of gaining some needed information, the sponsor suggested that they spend the first part of the hour in a devotional service and the remainder of the hour in getting acquainted.

By the end of that first informal meeting, they had agreed on six points:

They desired interesting meetings.

They desired both Sunday and weekday activities.

They desired to increase their membership.

They desired some study, worship, recreation and service.

They desired to learn to be leaders.

They desired immediate action.

The only conclusion to be drawn was that for some reason the intermediate B. Y. P. U. program they had been carrying on had failed to arouse and hold their interest. The girls, however, had indicated their willingness to examine the Pioneer Plan more carefully. Accordingly, a set of the Pioneer Plan Guide-Books was ordered. (The set contains six books: Friendship Guide-Book, Partnership Guide-Book, Comradeship Guide-Book, Discipleship Guide-Book, Officers Guide-Book and Pilots Guide-Book. These books, which cost thirty cents each, may be ordered from The American Baptist Publication Society.)

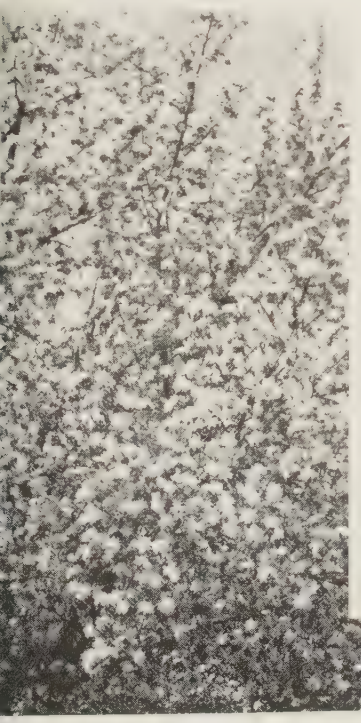
During the period of investigation and planning, enthusiasm began to increase. Soon spontaneous effort had multiplied the enrolment threefold. But, alas, Promotion Day took away the six new members! From the standpoint of numbers, the group was back where it had started; but hope remained. In their Sunday evening meetings these girls were learning to pray and to trust; they were coming to realize—as they had not before—that "man's extremity is God's opportunity."

The girls were much surprised to find that they could gain a good understanding of the essentials of the Pioneer Plan by reading merely the first twelve pages of any one of the guide-books. Then, by glancing through the Ship Guide-Books (Friend-Ship, Partner-Ship, Comrade-Ship and Disciple-Ship), they saw that abundant suggestions were given for three full years of activity. Furthermore, they discovered that the Pioneer Plan, far from requiring them to give up the intermediate B. Y. P. U. meetings to which they had become attached, was really a plan of organization and a program of activities by which they could make those Sunday evening meetings more interesting and profitable.

Enthusiasm for the Pioneer Plan increased still more as each new feature of it received consideration. They found its simple symbolism appealing. What young heart does not respond to the call to explore, to pioneer, to live adventurously? And surely no realm offers greater opportunity for discovery and achievement than does this realm of Christian living! They liked the fact that the Pioneer Plan allowed them—indeed, required them—to choose the activities they would carry on. So many possible activities were listed and fully explained that they had unlimited scope in choosing and abundant opportunity to display their own originality and

(*Please turn to page 39*)

[1] Free information concerning the Pioneer Plan may be secured by writing the Young People's Division, The American Baptist Publication Society, 1701-1703 Chestnut Street, Philadelphia, Pa.



The Message

By Marion H. Addington

I woke this morning to a sudden spring;
The scent of lilacs at my window-sills;
The flashing gleam of bluebirds on the wing,
And rain in dancing music on the hills.
I saw blue iris swaying in the reeds,
Like drifting smoke along the marsh's edge,
And meadowlarks swing gaily on the weeds,
Where velvet cat-tails grew amid the sedge;
Along the brook the plum-tree's shimmering dress;
The smell of pennyroyal and of mint,
And marigolds with yellow chalices
That caught and held the sunlight's golden glint,
And took, with quickened spirit, from above
This tangible message of my Father's love.

Modern Youth
AND THE
American Family

Century Photos, Inc.

By DENNIS H. STOVALL

DOMESTIC science and home economics, as courses of training for young women, are not a rare thing in our high schools and colleges, but a course in "the home and the family" for young men, as well as young women, is a new subject now definitely installed in the junior college curriculum. "The American Family," as the course usually is called, offers practical training for young people in the conduct, the operation, the responsibilities, the privileges and the ideals of the home.

Where has the family failed to fit new times and new conditions and where has it succeeded in the attempt to mold the traditional family pattern? How can the forces tending to disrupt family life be so controlled that the stability of the home as a protective influence can be maintained? How can its ideals of devotion, loyalty, faith and Christian unity be preserved along with the modern spirit of independence and the demand for self-expression by each member?

The purpose of the course is to answer these questions and to help young people understand the fundamental principles underlying the happiest and most efficient family life—courtship, the choice of a mate, marriage, housing and social living. These vital matters are considered impartially, methodically and with genuine frankness and sincerity, to the end that our young people may be inspired to create successful homes.

But idealistic and practical thinking are essential in this study of the family. Romance and dreams must be balanced with the realism of economics and the every-day problems of living. Marriage entails sacrifice as well as love, struggle as well as pleasure, and giving as well as receiving.

The American home, like the church and the school, continues to hold a basic place in the nation's social structure. The home is the environment into which the child is first introduced. Here he may find cooperation or conflict, organization or disintegration, patience, fortitude and tenderness, or intolerance, laxity and hate. In the home surroundings, under either good or evil influence, his earliest habits and attitudes are formed. Here the child's physical heritage develops, affected by the conditions in which the family lives.

In order that the student taking the course may acquire a broad view and see the family as an important unit in the development of civilization, he is introduced to the family life of ancient Egypt, Babylon, China and India. He learns the ideals and the rules of conduct of the Hebrew families of Old Testament times, of the Greek families, of the families of early France, Germany and England, and finally of our own families in colonial and pioneer days.

Religion and its vital relation to the family, the influence of the Christian church on marriage, the growth of asceticism, chivalry and romance—all are studied for the purpose of emphasizing the necessity of a faith in God in cultivating a happy home life.

While the course is not in any sense technical, definite problems in home economics are introduced. A knowledge of woman's contribution as a home-maker awakens appreciation of her economic importance and of her need for training in domestic science—the buying of food and its proper preparation, the care of the home and the guidance of children in mental, physical and spiritual growth.

To develop the student's understanding of present-day conditions, excursions are made by class groups into "ideal" homes, not mansions or palaces but the homes of average people. Observations are recorded in notebooks for later reference and discussion. The plan of the study is to present a picture of "The American Family" not only as it exists at present but as it has existed throughout history, from the time of the Puritans. Thus is it shown that a traditional thread of faith, courage, sacrifice and devotion has run through the many decades of our national life.

The hope of the junior college is to maintain and to preserve these traditional ideals, at the same time recognizing the inevitable necessity of change. The older generation has accepted somewhat grudgingly the growing independence, economic freedom and individualism of the younger. Much of the dissension in family life has been caused by the conflicting ideas of these groups.

Youth is not to blame, nor can youth be held accountable for the distressing domestic conditions of today. But intelligent and determined youth, true to the American way, seeks intently to know how best to proceed in reaching a solution; hence the need for this college course in "The American Family." A comparatively new thing in the curriculum, it is a target for criticism. "Family life" has not been regarded as

"something to teach." Nor has "home training" been considered a "school affair."

The modern educator desires to equip each individual to live a better life. This can be accomplished only through the harmonious adjustment of all factors. The school, the pupils, the parents and all other community organizations, including the church and the church school, must work together.

The large number of children of divorce with juvenile court records is mute but tragic evidence of the effect of the broken home upon the country's youth.

Divorce, broken homes and disintegrated families are un-American. The challenge to check these deplorable conditions is not alone a challenge to the school. The young people who are following this study with such earnestness and zeal are as truly pioneers as were the courageous leaders of many a well-known spiritual or educational movement.

The broken home is not able to maintain for its young people the security which should be theirs. Readjustments of interdependence, with their attendant emotional strain, weaken still further the family fiber. The only way out is the way of Him who nineteen hundred years ago spoke the infallible gospel of purity, truth and social justice.

It is the sincere belief of our young people that the basic functions of the American family can be retained. The family and the home are still vastly important and must be preserved. The family is turning to the possibilities of better educational advantages and of a more profitable use of leisure time. "Intellectual individualism," "personality development," "self-expression" and all the other cultural ideals we hear prated these days are attainable without tearing down the home or breaking up the family.

ORGANIZING A PIONEER UNION

(*Concluded from page 37*)

initiative. Finally, they were pleased by the fact that the Pioneer Plan showed them how they might do what their adolescent natures were prompting them to do, namely, to make immediately some worth-while contribution to their church. They began to talk animatedly about ports and sailing schedules (the terms by which, under the symbolism of the Pioneer Plan, objectives and plans are designated).

Though the plan, by this time, had been adopted by vote, and though the girls had come to realize that they would have to form the nucleus of the new Pioneer group, one additional matter needed attention. The drive for additional members could not well be started until these three girls had achieved a more vital acquaintance with Jesus Christ. Though they scarcely realized it at the time, they set their sails for life's ultimate goal and soon showed gratifying signs of religious development. They came to realize that the finest experiences of life may be found in the church. They responded eagerly to the challenge of Christ; they sought to experience a more abundant Christian life and to help others attain the same experience.

The girls then decided that they would seek to secure at least twelve members. With this number, it would be possible for them to have four ships (groups) and to carry out a full Pioneer program. They set to work, therefore, systematically, earnestly and persistently. Each girl invited her personal friends who were eligible to membership; then they invited strangers in the neighborhood. They borrowed and copied for their use the rolls of the classes in the intermediate department of the church school. They asked the adults of the church to give the names of intermediates they might know who were not connected with any church. Announcements were made in the Church Bulletin. Many written invitations were mailed out. Very soon the girls had reached their goal of twelve new members.

The girls had succeeded in their first undertaking to a degree that would permit them to set up their Pioneer organization and to test the worth of the plan. Their sponsor was delighted, for she knew that the Pioneer Plan would prove its value when actually put into practice.

As the next step they secured the simple equipment needed and enlisted the help of four ship pilots (that is, four adult counselors, one for each ship or group). Program and topic helps for the Sunday evening meetings were secured from *Young People's Leader*,[2] supplied by the church. An offering taken at one of the Sunday evening meetings paid for the record blanks, including ship sailing schedules, fleet sailing schedules, individual log cards, officers' reports, as well as notebooks, poster paper and pencils. Securing the ship pilots was not so easy, but eventually four members of the young people's department of the church school responded.

In a series of conferences, the sponsor (now known as the fleet pilot) and the ship pilots studied the guide-books and made plans for electing officers, for an installation service and for launching the four ships on their courses.

With officers elected (intermediates, of course) for the fleet and for each ship, the program got under way in earnest. The Pioneers found keen delight in charting their courses and planning their sailing schedules. It was fun, too, to see which ship could reach port first and hold the rank of flagship.

The original three members of this Pioneer Group and their pilots would not have you think that they encountered no difficulties along the way. They did, but they have learned that difficulties well met serve as stepping-stones to success. Each new activity has brought some new experience, some new pleasure, some new vision, some new accomplishment. With wider service, confidence has increased. New recruits have joined the ship crews, and step by step Christian character has been built.

A Tip for Committee Chairmen

By Marion L. Gregory

WHAT are you writing, Jim? I thought you had finished your class assignments," Lee inquired.

"Notes for tomorrow's committee meeting," answered Jim, absorbed in finishing his work.

"But you don't use notes in the meeting," objected Lee. "I've never seen you with notes like this, and that's something we all like. As chairman, you handle those meetings without any fuss, and yet you get the work done."

Jim's eyes twinkled.

"It never occurred to any of you brilliant folks that I did my fussing beforehand, did it?"

"What do you mean?" Lee asked.

"Well, you see, I found out from some psychology-reading that one of the best ways to make sure that you knew what you thought about any subject was to write out as carefully as you could all your ideas. When you have done that, you can put your paper away, and not bother about it, because you have a good mental grip on what you know. So I've made it a point to write out the day before the points I think we ought to cover in our meeting. You see, it's really merely making sure that you have thought it through beforehand. You aren't bound to notes, but you know what has to be done."

"It certainly does work," agreed Lee, admiringly, "and I wish that all the other chairmen would do it."

[2] Topic material for use in the Pioneer (intermediate) Sunday evening meeting is now being printed in *'Teens*, the new weekly paper for boys and girls of high school age. Helps for the leader of the meeting, program suggestions, etc., are given in Baptist Leader. See pages 42 and 43 of this issue.

Baptist Summer Camps for Boys and Girls[1]

State	Date of Meeting	Director
Colorado:		
Camp Freeman	July 9–16	Rev. Harvey Nelson, 110 S. Tenth St., Brighton
Grand Mesa: Cedaredge	July 17–23	Rev. W. F. Ripley, 611 Colorado Bldg., Denver
Idaho:		
Sawtooth Mountains: Ketchum	July 10–21	Rev. Earl R. Berg, 814 Poplar St., Buhl
Indiana:		
Lake Tippecanoe	June 25–July 5 July 5–15	Rev. Willard R. Jewell, 1729 N. Illinois, Indianapolis
Iowa:		
Iowa Falls	July 2–9	Rev. J. C. Clark, Hawarden
Kansas:		
Scott City	July 31–August 11	Rev. J. E. Dollar, 2119 Lincoln Drive, Hays
Maine:		
Ocean Park	July 3–15 July 17–29 July 31–August 12	Rev. Floyd L. Carr, 152 Madison Ave., New York
Ocean Park Travel Camp	August 14–28	
Massachusetts:		
Hinsdale: Lake Ashmere	July 10–22	Mr. Herbert B. Clark, North Adams
Michigan:		
Jackson Church: Wolf Lake	June 10–24	Rev. Carl S. Winters, 712 Woodfield Dr., Jackson
Sturgis: Fort Hill Camp	June 7–15	Rev. John G. Koehler, 328 Broadway, Benton Harbor
New York:		
Somers: Old Oak Farm	June 31–July 6	Rev. Stanley B. Hazzard, 152 Madison Ave., New York
Keuka Park: Camp Norton	August 2–7	Rev. L. M. Blackmer, Candor
Valatie: Camp Carman	August 6–13	Rev. A. W. Scheckells, Jr., Middletown
Ava: Neyoraca	August 6–19	Rev. Kenneth L. Cober, 433 S. Salina St., Syracuse
Camp Clough	August 20–27	
Ohio:		
Granville: Amer. Indians	July 31–August 12	Rev. C. H. Mackinnon, 111 Terrace St., Marietta
Vermillion: City of Cleveland		Rev. D. R. Sharpe, 1104 Schofield Bldg., Cleveland
Oregon:		
Cascadia	July 24–August 4	Rev. J. C. Orr, 1112 High Street, Klamath Falls
Pennsylvania:		
Sumneytown: Camp Unami: (Junior Boys)	June 26–July 8	Mr. Bruce McGraw, 1701-1703 Chestnut St., Philadelphia
(Pioneer Boys)	July 10–22	
(Junior Girls)	July 24–August 5	Miss Myrtle F. Auch, 1701-1703 Chestnut St., Philadelphia
(Pioneer Girls)	August 7–19	
Mahaffey: Camp Corbly: (Junior Boys and Girls)	July 1–15	Rev. Gordon L. Vaughn, Sabinsville Miss Nancy Shields, 1256 Wisconsin, Dormont
(Pioneer Boys)	July 15–29	Mr. William H. Plank, 510 Allegheny St., Hollidaysburg
(Pioneer Girls)	July 29–August 12	Miss Audrey G. Reynolds, Union City
South Dakota:		
Swan Lake	July 5–12	Rev. John Jensen, Centerville
Black Hills: Camp Judson	July 24–August 4	Rev. W. H. Bayles, Huron
Washington:		
Fan Lake	June 21–27	Rev. William H. Turner, 1422 N. Anderson, Tacoma
Burton	July 5–11	Rev. Victor N. Witter, 506 Washington Mutual Bank Bldg., Seattle
West Virginia:		
Cowen: Camp Cæsar	July 17–25	Rev. Hugh D. Pickett, Box 496, Fairmont
Wisconsin:		
Chetek (with Assembly)	June 28–July 4	Rev. Rayburn Dunbar, 1908 Baxter Ave., Superior
Lake Geneva (Chicago): Conference Pt. Camp, Williams Bay	July 24–30	Rev. Louis P. Jensen, 203 N. Wabash Ave., Chicago
Green Lake (Boys and Girls): Junior High Camp with Assembly	July 24–August 4	Rev. C. Dwight Klinck, 611 W. Washington St., Milwaukee
Wyoming:		
Casper (with Assembly)	August 1–11	Rev. W. F. Ripley, 611 Colorado Bldg., Denver

[1] Boys camp, unless otherwise stated.

Baptist Summer Assemblies for 1939

State	Date of Meeting	Dean or Director in Charge
Arizona:		
Prescott	July 3–14	Rev. Charles L. Kau, R. D. No. 2, Box 271, Mesa
California, N.:		
Lake Lucerne	June 10–17	Rev. Gordon D. Forbes, 83 McAllister St., San Francisco, Calif.
Lake Sequoia	July 16–29	
Lake Tahoe		
California, S.:		
Senior High Camp	August 6–13	Rev. Oliver deW. Cummings, 313 W. Third St., Los Angeles
Idyllwild Pines	August 13–25	
Colorado:		
Geneva Glen	July 9–16	Rev. W. F. Ripley, 611 Colorado Bldg., Denver
Grand Mesa	July 17–23	
Connecticut:		
Storrs	July 3–14	Rev. O. P. Campbell, 455 Main St., Hartford
Idaho:		
Sawtooth Mountain	July 10–21	Rev. Ezra Duncan, 624 McCornick Bldg., Salt Lake City
Illinois:		
Lake Bloomington	June 17–24	Rev. Louis H. Koehler, 402-3 Corn Belt Bank Bldg., Bloomington
Egyptian	June 24–July 1	
Chicago—Lake Geneva	July 23–30	Rev. Louis P. Jensen, 203 N. Wabash Ave., Chicago
Indiana:		
Franklin	July 17–28	Rev. W. G. Spencer, Franklin College, Franklin
Wawasee	August 13–21	Rev. C. C. Browne, 211 W. Wayne St., South Bend
Roumanian	July 29–August 5	Rev. Vasile Prodan, 1811 Delaware St., Indianapolis
Iowa:		
Iowa Falls	July 18–23	Rev. B. G. Field, 902 Valley Bank Bldg., Des Moines
Kansas:		
Scott City	July 24–August 4	Rev. G. W. Wise, 918 Kansas Ave., Topeka
Ottawa	August 7–18	
Maine:		
Higgins Academy:		
Charleston	June 19–30	Rev. R. H. Short, Fairfield
Presque Isle	July 10–21	Rev. Frank T. Littorin, Savings Bank Bldg., Waterville
Michigan:		
Hillsdale College	July 16–27	Rev. W. F. Huxford, 472 Hollister Bldg., Lansing
Minnesota:		
Camp Galilee, Cass Lake	July 10–17	Rev. Reuben Nelson, 706 National Bldg., Minneapolis
Montana:		
Templed Hills	July 24–August 4	Rev. Ezra Duncan, 624 McCornick Bldg., Salt Lake City
Nebraska:		
Hastings	August 7–18	Rev. B. G. Field, 902 Valley Bank Bldg., Des Moines
New England:		
Ocean Park	August 21–September 2	Rev. W. G. Towart, Bennington, Vt.
New Jersey:		
Hightstown	July 3–14	Rev. Otto F. Laegeler, 158 Washington St., Newark
Bordentown (Negro)	July 4–15	
New York:		
Keuka Park	July 11–22	Rev. Kenneth L. Cober, 433 S. Salina St., Syracuse
Camp Clough	August 20–27	
North Dakota:		
Lake Metigoshe:		
Bottineau	July 3–8	Rev. W. H. Bayles, Huron, S. Dak.
Ohio:		
Granville	July 16–29	Miss Helen Wickes, Baptist Convention Bldg., Granville
Oklahoma:		
Deyo—Watonga	July 19–27	Rev. P. L. Jackson, Saddle Mountain
Oregon:		
Cascadia	July 24–August 4	Rev. F. W. Starring, 505 Odd Fellows Bldg., Portland
Pennsylvania:		
Keystone—LaPlume	July 24–August 4	Rev. J. Norman Martin, 315 Luzerne Ave., W. Pittston
Unami	August 20–September 2	Rev. Edgar C. Smith, Room 505, 1701-1703 Chestnut St., Philadelphia
Corbly No. 1	August 12–19	Rev. David W. Witte, 708 Investment Bldg., Pittsburgh
Corbly No. 2	August 19–26	
South Dakota:		
Camp Judson	July 24–August 4	Rev. W. H. Bayles, Huron
Utah:		
Ogden—Liberty	June 27–July 7	Rev. Ezra Duncan, 624 McCornick Bldg., Salt Lake City
Washington:		
Burton	July 17–23	Rev. Victor N. Witter, 506 Washington Mutual Bank Bldg., Seattle
Twinlow	July 24–31	
West Virginia:		
Philippi	August 14–25	Rev. James E. Fidler, Box 1183, Parkersburg
Wisconsin:		
Chetek	June 28–July 4	Rev. R. H. Ewing, 1717 W. Wells St., Milwaukee
Green Lake	July 24–August 4	
Wyoming:		
Wyoba	August 4–14	Rev. W. F. Ripley, 611 Colorado Bldg., Denver

Helps for the Leader

MAY 7

WHAT TO CONSIDER IN CHOOSING A VOCATION

By Dorothy E. Claypool

Read Helpful Material

(Read first the material printed in the story-paper, *'Teens*, for April 23, page 30.)

"Where Will Youth Find Jobs?" by M. M. Chambers, in *Occupations*, for June, 1937.

"The Chance of a Job: Before 25," by Maxine Davis, in *Survey Graphic*, February, 1938.

"Scholastic's Nation-wide Vocational Survey," *Scholastic*, April 3, 17, 24, 1937; May 8, 1937.

"New Frontiers for Youth," by Harry Woodburn Chase, *Reader's Digest*, June, 1937.

"Careers in Girl Scouting," by Norah M. Corcoran, *Occupations*, January, 1937.

Occupations, by John M. Brewer.

Careers Ahead, Joseph Cottler and Harold Brecht.

Youth's Work in the New World, T. Otto Nall.

Careers for Youth, Walter B. Pitkin.

New Careers for Youth, by Walter B. Pitkin.

Gather Pertinent Facts

In past generations sons ultimately chose the vocations of their fathers. Modern youth have the privilege of selecting their own field of activity. Because it is such a privilege, they should exercise great care in making their choice.

"No young person has a right to choose a life-work until he has considered the question, 'Where can I invest my life so that it will yield the largest dividends in service and helpfulness and happiness to others?' No man has a right to change his profession or to move from one place to another until he has answered the question, 'How will this change enable me to serve better the world in which I live and how will it enable me better to advance the interests of the kingdom of God on the earth?' This rule applies to people of all professions as much as it does to ministers."—*J. Sherman Wallace.*

In choosing a vocation pay particular attention to the question, Is this field overcrowded? The general board of education of one of the great denominations has named ten vocations that are undermanned. This board sees a need for: physicians, nurses, agriculturists, industrial instructors, business agents, teachers, matrons (for boarding-schools, dormitories, etc.), lay workers and church secretaries, Sunday school missionaries and colporters, ministers.

The most popular choices for women today, according to one statistician's list, are as follows: stenographer and typist, housewife, private secretary, musician, kindergarten worker, bookkeeper, teacher, interior decorator, designer.

High school boys of the same age who filled out the blank indicated their choices as follows: aviator, architect, lawyer, electrical engineer, football coach, musician, doctor, civil engineer, newspaperman.

Formulate Questions for Discussion

What qualities are necessary to make a success of any profession? Is a college education necessary?

Should one choose his vocation from activities that grow out of his greatest interests? In other words, should one's vocation and avocation be similar?

Where does salary enter into the considerations that come before the choice of a vocation?

Prepare an Outline

I. The Necessity for Choosing a Vocation.
II. Types of Vocations.
III. Economic and Social Problems that Enter Into the Choice.
  1. Opportunities for advancement.
  2. Opportunities for service.
  3. Is the field crowded already?
  4. Remuneration that can be expected.
  5. Possibility of adjustment.
IV. Christian Standards.
  1. Advice of others.
  2. Personal feelings.

MAY 14

WHAT WE OWE TO OUR HOMES

By Dorothy Hassler

(Read first the material printed in the story-paper, *'Teens*, for April 30, page 38.)

Plan a short worship service to precede the discussion of the topic.

Suggested Hymns (See *Hymns for Creative Living*):

184, "O Blessed Day of Motherhood."

130, "Just As I Am, Thine Own to Be."

128, "I Would Be True."

Additional Scripture: Ruth 1: 1-17.

Prayer: Silent prayer, relating to the topic.

Music: If anyone in the society can sing well, a suitable selection would be "Prayer Perfect," by James Whitcomb Riley, music by Oley Speaks.

Prayer: Silent prayer.

DISCUSSION

I. *The need of better homes.*
  1. One out of six marriages ends in divorce.
  2. J. Edgar Hoover, of United States Department of Justice, says that most crime can be prevented in the homes.
  3. Northern Baptist Convention recognizes the need by emphasizing "Better Baptist Homes" for 1939-1940.

II. *Homes give us a great deal.*
  1. Necessities: food, clothing, shelter, etc.
  2. "Culture": religious training, education, etc.
  3. Social ideals: cooperation, love, unselfishness, etc.

III. *Problems that the home faces.*
  1. Economic.
    A. Affects the environment, the kind of home.
    B. Affects the personalities in the home.
  2. Personality differences.
    A. "Age" vs. "youth."
      1. Do parents always know best?
      2. Late hours and "dates."
      3. Choice of friends.
      4. Choice of vocation.
    B. Between children.

IV. *Our contribution to solving these problems.*
  1. Seeking to understand the economic conditions and make the best of it.
  2. Cooperation in home enterprises.
  3. Resolving to spend at least one night a week at a "home gathering."
  4. Introducing friends to parents.
  5. Sharing interests and hobbies with parents.
  6. Trying to apply the teachings of Jesus in all home relationships.

V. *Questions for discussion:*
  1. What do we owe to our parents in terms of
    A. Life work?
    B. Personality?
    C. Ideals?
    D. Friends?
    E. Help in home tasks?

MAY 21

MONEY: MINE OR GOD'S?

By Dorothy Hassler

(Read first the material printed in the story-paper, *'Teens,* for May 7, page 46.)

Build the worship service around the theme of stewardship.

Suggested Hymns (See *Hymns for Creative Living*):

158, "Rise Up, O Men of God."

135, "Give of Your Best to the Master."

128, "I Would Be True."

130, "Just As I Am."

Additional Scripture Reading: Matt. 25: 14-30.

DISCUSSION

Behind the thought of stewardship lies the fundamental idea that God has given us certain things, in this case money, and that we are responsible for the way in which we use them.

I. *All money comes originally from God.*

1. Show, as simply as possible, how money developed from an original process of bartering. Then show that the materials from which the bartered articles were made—the raw materials—were given to man by God. These include, of course, wood, minerals, grain, and everything that occurs in nature. You might illustrate this point by a poster or mounted picture.

II. *We cannot spend money without its having an effect on the lives of other persons.*

1. This can be illustrated by several examples and may be enhanced by the preparation of charts and diagrams. For instance, the three cents spent for a newspaper enables the publisher of that newspaper to continue his work of influencing his readers. (Hence we should be careful what newspapers we purchase.)

Similarly, money spent on liquor, or in gambling devices such as slot-machines, goes to forces that are bad, and may result eventually in the destruction of human lives.

Even the ordinary purchases of needed articles of food, clothing, etc., release money into channels that may have all sorts of effects on human beings.

III. *In one way we can be sure of the effect of our money.*

1. Prepare a chart (a map of the world might be included) showing the ways in which the money contributed to the church is spent. Previous preparation with several of the intermediates will be helpful. Ask each to tell the story of some type of work carried on because of the money received by the church. One may show the local church work, including the number of souls won to Christ, work done among the poor of the community, etc. Another may follow the course of the money sent to "home missions," illustrating with pictures and words the work that the home missionaries are doing. Still another would tell about the foreign missionaries, the importance of the work that they are doing, and the need for additional funds.

IV. Conclude with a discussion as to the value the intermediates receive through the following expenditures of their money:

1. Food and shelter.
2. Education.
3. Movies.
4. Other recreation.
5. God's work.

Bibliography

BOOKS: *Christ and Money,* Hugh A. Martin. *Money Power,* Charles A. Cook. *Stewardship and Missions,* Charles A. Cook.

PLAYS: *Pin Holes,* Luella Adams Killian, 10 cents. *How Much Owest Thou Thy Lord?* R. C. Douds, 10 cents.

MAY 28

THE HARM GAMBLING DOES TO CHARACTER

By Dorothy E. Claypool

Read Helpful Material

(Read first the material printed in the story-paper, *'Teens,* for May 14, page 54.)

Fool's Gold, by Deets Pickett. 25 cents.

Gambling: What About It? by George D. Egbert. 5 cents.

"The Modern Gambling Craze." *The Watchman-Examiner,* September 9, 1937.

"Meeting-House vs. Gambling-House," by R. Alfred Hassler. *Young People,* February 26, 1939.

"America Gambling: Half of the Nation Made Bets in 1938." *Life,* February 6, 1938.

The Gambling Mania—a Living Issues Leaflet. Secure from the Social Education Division of The American Baptist Publication Society, 1701-1703 Chestnut Street, Philadelphia, Pa.

For further material write to International Reform Federation, 134 B Street, N. E., Washington, D. C.

Gather Pertinent Facts

Allen C. Southern, a circuit judge in Kansas, recently started a grand jury investigation of gambling in that state. "Gambling," he declared, "has become a major industry." The investigation revealed that state officials were protecting and profiting from houses that offered bingo, crap-shooting, poker, blackjack, and other games of chance.

The survey conducted by the American Institute of Public Opinion revealed that five out of ten Americans gamble. Most of them lose regularly. The people in the East bet mostly on horse races and elections. The people of the South and Middle West did much less gambling, but they indulged in slot-machine and punch-board chances. Raffles conducted by the churches proved the most common form of gambling.

Professional gambling attacks good government, business, sport and morality.

Formulate Questions for Discussion

Is gambling wrong in the following case? A group of boys and girls, eager to raise funds for their intermediate society, sold chances on candy. Some of the group won some of the candy themselves, so they not only made money for their church group but they also had the pleasure of winning. The money was used for the missionary pledge that the group made to the church.

Do contestants in an athletic contest gamble when they strive for the prize? What about the players at the bridge party who play cards for a prize?

Prepare an Outline

I. The Growth of the Gambling Craze.
   1. Lotteries abroad.
   2. Numbers rackets at home.
   3. Slot-machines and punch-boards.
   4. Church raffles.

II. Arguments Pro and Con.

III. Gambling Is a Menace to Christian Character.
   1. It acts as a mental opiate.
   2. It actively lowers the morality.

IV. The Church Must Take Some Action.
   1. Discussion groups.
   2. Active preaching against the evil.

V. Individual Christians Must Do Their Part.
   1. Come to a personal decision.
   2. Insist on active legislation on the subject.

Appropriate Hymns

(See *Hymns for Creative Living*):

71, "Gracious Spirit, Dwell with Me."

70, "Breathe on Me, Breath of God."

124, "Now in the Days of Youth."

138, "Living for Jesus."

MAY 7

BEING CHRISTIAN IN MY LIFE-WORK

By Dorothy E. Claypool

Read Helpful Material [1]

(Read first the material printed in the story-paper, *Young People*, for April 23, page 125.)

"Training Today's Youth for Tomorrow's Responsibilities," in *New England Homestead*, for March, 1935.

"Preparing Young People for Political Service," *International Journal of Religious Education*, for October, 1936.

Youth in the World of Today, by Maxwell S. Stewart.

Skylines Change but Youth Still Seeks Its Place in This Big City. Vocational Service for Juniors.

Getting a Job and Getting Ahead, by Albert Fancher.

Gather Pertinent Facts

"The Christian must be controlled by the opportunity for service and not merely by the prospect of reward. If the Lord opens before any man a work in which he truly and intelligently believes he can do more for the good of men and the glory of God than he can do in the work in which he is now engaged, that man, if he is true to the spirit of the Man who washed his disciples' feet, must make the change. It is the ultimate criterion of a man's Christian sincerity; it is in the end the only criterion of a man's success."—*J. Sherman Wallace.*

Statistics show that many of the jobs available to young people are actually harmful. Some are so strenuous that they tear down the physique built up in early life. Others have such limited mental possibilities that they dull the mind. Most harmful are those jobs which attack the morals of young people. These last lay unfair pitfalls in the way of youth.

Jesus' work was characterized by activity, intensity, joy and submission to the Father's will. If we can keep mentally and physically active in our work, if we can find a quiet joy in the intense work that we feel to be the Father's will for us, we too shall achieve the success that came to the Master.

Any man in any vocation today is measured constantly against his experience, adaptability, achievement, age and salary.

Young people today face the great problem, "How can I find a job?" But they really face a greater problem, "How can I find my calling, my place of service in the Christian world?" When Jesus chose his life work, a voice from heaven declared him to be God's Son, who brought pleasure to his Father. Would that each Christian worker today could work with that certainty of God's approval.

Formulate Questions for Discussion

Can one remain Christian in a dead-end job that has lost all appeal?

How can one carry out the desire for service when surrounded by short-visioned workers who see their own jobs merely as the source of bread-and-butter?

In a business world motivated by the "Look-out-for-No. 1" policy, how can the Christian hope to get along?

Appropriate Hymns and Readings

(See *Hymns for Creative Living*):

49. "My Master Was a Worker."
55. "O Master-Workman of the Race."
57. "We Bear the Strain of Earthly Care."

"Song of Christian Workingmen." Page 178.

"Jesus the Carpenter." Page 179.

MAY 14

WHEN IS A HOME CHRISTIAN?

By Dorothy E. Claypool

Read Helpful Material [1]

(Read first the material printed in the story-paper, *Young People*, for April 30, page 133.)

Youth and the Homes of Tomorrow, by Edwin T. Dahlberg.

Problems of Christian Youth, by Harry Thomas Stock. Problem No. 1.

Bible Light on Home Relations, by Mary M. Chalmers.

Making Marriage Christian, by Arthur A. Campbell.

Building Spiritual Foundations in the Family, by L. Foster Wood.

Fireside Talks for the Family Circle, by Albert W. Beaven.

The Home and Christian Living, by Percy R. and Myrtle H. Hayward.

Write to the Department of Christian Education, The American Baptist Publication Society, 1701-1703 Chestnut Street, Philadelphia, Pa., for free leaflets and helpful materials on this subject.

Gather Pertinent Facts

"There is only one way to revitalize the modern home—that is from within." —*Alma L. Binzel.*

There are 29,000,000 families in the United States.

The most agreeable people on social occasions are those who are agreeable in the home.

Definition of a home: "Integrity must be the architect, and tidiness the upholsterer; affection must warm the home and cheerfulness light it; industry must be the ventilator, renewing the atmosphere daily, while over all, as the protecting canopy and glory, nothing will suffice but the blessing of the Almighty."—*D. A. Hayes.*

Many of the ills of the present day are being attributed to the break-down of the home. Perhaps they should be laid to the omission of Christian teaching and worship in the home. The earliest Christians gathered in the homes and worshiped together. Family worship has been our greatest inheritance from our forefathers. What have we to pass on to our descendants?

Mark Twain once said: "No man and woman really know what perfect love is until they have been married a quarter of a century." During those twenty-five years the couple have had to build up a great deal of patience; they have needed much faith and they have had to spend many hours in prayer. If there have been children in the home, such parents will have bestowed a blessing by their very living.

Formulate Questions for Discussion

What problems have been introduced in the American home by the repeal of the Prohibition Amendment?

Is a recreation program in the home the answer to the disintegration of the family? What about those homes scattered because of desperate financial straits?

How has the motion-picture influenced the home life of America? How has the radio?

Is it possible to have too much religion in the home? A certain sophisticated adult family group contains one agnostic, one Christian Scientist and one Episcopalian who carries her ritualistic worship to an extreme. What is needed to make these three individuals a Christian family group?

How can you explain the apparent decline in family worship?

In this day how can a family spend Sunday so as to make it truly Christian yet not a dull day?

Select Appropriate Hymns

(See *Hymns for Creative Living*):

92. "Take Time to Be Holy."
97. "Temper My Spirit, O Lord."
128. "I Would Be True."
136. "Take My Life and Let It Be."
71. "Gracious Spirit, Dwell with Me."

[1] Order all books through The American Baptist Publication Society, 1701-1703 Chestnut Street, Philadelphia, Pa.

MAY 21

GOOD-WILL TOWARD ALL MANKIND

By R. Alfred Hassler

Read Helpful Material [1]

(Read first the material printed in the story-paper, *Young People*, for May 7, page 141.)

Days of Our Years. Pierre Van Paassen. $3.50.

War Is a Racket. General Smedley Butler.

"Peaceful Wars Aren't Possible." Demaree Bess in *The Saturday Evening Post*, August 27, 1938.

Living Issues Leaflets on War and Peace. Single copies free; 50 cents per 100. (Order from The American Baptist Publication Society, 1701-1703 Chestnut Street, Philadelphia, Pa.)

Write for recent material to:

Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York, N. Y.

War Resisters' League, 171 West 12th Street, New York, N. Y.

National Council for Prevention of War, 532 17th Street, N. W., Washington, D. C.

Gather Pertinent Facts

The three agencies and the literature mentioned above can give you a great deal of factual material on which to base your meeting. Much other material may be found in current magazines, books and newspapers.

The material following will be of help in stimulating interesting discussion.

1. Our Stake in China:

Some have urged the United States to go to war in order to protect its trade with China, amounting to $90,000,000 a year. But a war would cost $35,000,000,000, besides the loss of many lives. Any profit in that?

2. Our Good-Will to Men:

"Japan buys 95 percent of the special aviation gasoline she needs for her war with China from the United States; we supply Japan with 54.5 percent of her essential war materials." —*Harrison Forman, Traveler and Lecturer.*

Use Stimulating Questions

The Scripture passage for use with this topic was addressed to individuals. Evidently Jesus spoke it to counsel men in their personal relationships with their fellows. Do you think that Jesus intended that nations today should pursue the same policy of non-resistant good-will in their relationships to one another?

Can you possibly ignore the wrongs that others do against you and still maintain your self-respect?

Why do we instinctively admire a person who refuses to be imposed upon when the attitude of non-resistant good-will seems to be regarded by Jesus as superior always to the attitude of revenge?

Is society showing good-will to a criminal when it disciplines him by sentencing him to long years of hard labor?

In the light of the Scripture lesson today would you regard it as unchristian to bring legal proceedings against a swindler?

Which is more difficult, to show good-will toward someone who has wronged you personally, or to show good-will toward someone who has wronged a person you love?

What is wrong with a college fraternity when it dictates that its members may not support non-fraternity men for election to college honors?

Is it possible to save your favors for a few friends and loved ones and still have an attitude of good-will toward all?

Can we be loyal to our friends and still not bear malice toward those who wrong them?

How much racial prejudice can be justified by the argument that nature has deliberately made races different and therefore members of one race will naturally dislike the members of another race?

Would it be reasonable to expect a German Jew to have an attitude of good-will toward the Nazi party?

Do you think the person who follows the counsel of Jesus regarding non-resistant good-will can possibly escape being nailed to a cross by those who live by the law of force and revenge?

MAY 28

SOURCES OF SPIRITUAL POWER

By R. Alfred Hassler

Read Helpful Books [1]

(Read first the material printed in the story-paper, *Young People*, for May 14, page 149.)

The Secret Place (Daily Devotional material).

Youth's Return to Faith. Norman W. Cox.

What Shall I Do With My Life? Harry T. Stock.

[1] Order all books through The American Baptist Publication Society, 1701-1703 Chestnut Street, Philadelphia, Pa.

Plan Your Meeting Carefully

The subject for discussion may prove to be somewhat difficult to present to young people unless real care is taken in the preparation for the meeting. It might be well to begin with a general discussion regarding the members' conception of spiritual power. The leader might pose some of the following questions:

What is the nature of spiritual power?

To what aspects of our lives can it be made to apply? How?

Who can receive spiritual power?

Relate one or more incidents of men or women who have experienced this power, and the results that it has shown in their lives.

Martin Niemoeller, courageous German pastor, recently finished a year in concentration camp. He is still there, his health broken, his freedom gone, everything, apparently, taken away from him. Against him is arrayed the might of the Nazi government. Yet—*he will not yield to their demands!* Has he spiritual power? If so, has it brought him victory or defeat? Distinguish between personal defeat and a "failure to witness before the world."

Sing Hymn 113. "Fight the Good Fight."

Continue with the consideration, one at a time, of the sources of spiritual power. If you have time enough prior to the meeting, suggest that each of several members write or speak to selected individuals, asking from what source they derive the greatest sense of spiritual power. (These might be prominent ministers or laymen in your vicinity or elsewhere.) The young people then can report to the meeting.

Consider the sources Doctor Westphal has suggested: fellowship with Jesus and prayer. Then consider such aids as Bible-reading, meditation, church attendance, nature, and the like.

Ask how many more can be suggested by the members.

Appropriate Hymns

(See *Hymns for Creative Living*)

Use the following hymns to add to the various sections.

1. "Come, Thou Almighty King."

13. "O Day of Rest and Gladness."

37. "God of the Earth."

73. "Spirit of God, Descend Upon My Heart."

76. "Thy Word Is Like a Garden, Lord."

102. "Lord, for Tomorrow and Its Needs."

"Sanctuary," on page 180 of *Hymns for Creative Living* will prove to be an excellent reading.

Present-Day Protestantism's Neglect of Lay Leadership

By HARRISON S. ELLIOTT
Professor of Religious Education
Union Theological Seminary, New York

THE question of lay leadership has become crucial because of the expansion of the program of the church. The week's calendar, even in the smaller churches, shows a range and a variety of program, both on Sunday and during the week, comparable with that of the schools, the Christian Associations and the social agencies. In these other agencies and in a few of the larger churches, the number of professionally trained employed workers has been increased with the expansion of their programs. Even in the rural districts, schools are being centralized in order to provide for more competent and varied leadership than is possible in the isolated one-room school. But the churches, for the most part, have expanded their programs without increasing the number of the employed staff. The great majority of churches have only one professionally trained employed leader, namely, the minister. They are trying to carry on a wide range of program, demanding a great variety of abilities, with volunteer lay leadership. Under these circumstances, the question of the competency of these lay leaders is of prime importance.

Lay Leadership Essential

There is no question about the advantages of using lay leadership in the church. Even when a more adequate professionally trained staff is secured by a combination of churches, as in the Larger Parish, or is available because of the financial resources of the stronger churches, lay leadership is essential if the church is to remain true to its genius. The church is a fellowship of Christians. In such a fellowship, for the members to carry the responsibilities of leadership tends to prevent the church from becoming an institution which merely furnishes various activities for the benefit of its members, and helps to ensure that it shall be rather the cooperative endeavor of minister and people.

But the responsibilities which these lay leaders carry demand competency. Often the advantages of lay leadership are offset and the very purposes of the church are defeated because of inefficiency in lay leadership. Indeed, it seems presumptuous for a church to pray for God's blessing upon its efforts, when it has not done its part in the development of a competent leadership.

It would seem fair to say that very few churches have given serious attention to the problem of developing an adequate lay leadership. The ordinary procedure is to seek to enlist the individuals in the church who are already competent because of previous training and experience. Often these individuals are badly overworked, because they are carrying a disproportionate share of responsibility. In the average church, since there is not a sufficient number of these competent leaders to carry the volunteer leadership responsibilities, untrained workers have to be used. But little or no provision is made for them to develop competency. Therefore, because of this lack of attention to the problem, some individuals are carrying too heavy loads, many are robbed of the opportunities of leadership, and the work of the church suffers from incompetent lay leadership.

The Seriousness of the Problem

The seriousness of the problem of lay leadership is immediately evident when any church lists the posts of responsibility which have to be filled and the kinds of ability involved. The average church must find officers and teachers for the church school; officers, program leaders and committee chairman for various societies, such as Young People's, Missionary, Ladies Aid, and Men's Clubs; and leaders for clubs, Scouts, and other week-day groups. Chairmen of boards and of various church committees and persons to take responsibility for an every-member canvass and for enlisting others for the church are also needed. There is the ever-present problem of the choir and the leadership of singing. There are special events, such as the church night with its various classes, celebrations of Christmas and Easter, religious plays and pageants, church suppers and social events. Even where the church has a more unified organization and has fewer separate societies, the various responsibilities still have to be carried.

Some of these posts of responsibility require a combination of abilities, as church school teaching, where ability in teaching, discussion leadership, and conduct of worship as well as competency in handicraft, dramatization, and social events are all important for the all-round program of a church school class. It often has been assumed that the administrator—the superintendent of the church school, the president of the young people's society, and the president of the missionary society—needs only executive ability. But he or she must be competent in educational programs and procedures if the administration is really to be effective. Success in personal efforts to enlist others in the membership or support of the church requires not only skill in approaching and talking with others, but also genuine understanding of the Christian faith and of the work and the purpose of the church.

The Necessity for "In-Service" Training

The responsibilities of the lay leader in any important post in the church demand a kind of preparation, both in the knowledge involved and in the educational processes required, comparable with that of professionally trained workers who carry similar responsibilities in other organizations. This is the source of the difficulty in developing an adequately trained lay leadership. The professional training of the minister, the teacher, the association secretary and the social worker requires from one to three years. We cannot ask the lay leaders of a church to take one to three years away from business or profession in order

to prepare for their posts of leadership. Are we then at an impasse and shall we have to admit that the church must either reduce its program to the level of competent leaders available or else limp along with an untrained leadership? The answer to this question depends upon whether or not a practicable and effective plan of training lay leaders can be developed.

The problem is one of *in-service* training. Such training demands that leaders begin with less difficult tasks, in which they have the cooperation of more skilled leaders, and that they have the opportunity to develop competency *as they work*.

This plan involves large use of apprenticeship methods, in which competent leaders have "understudies" working with them to develop competency; and also of coaching methods, in which experienced leaders help inexperienced ones prepare for their immediate responsibilities of leadership, sit in on their actual leadership, and then confer with them in evaluation of that leadership and in planning for improvements. These direct aids can be supplemented by directed observation of good practice, conferences of leaders, reading of selected pamphlets and books, and attendance at denominational or community leadership schools.

What the Plan Involves

The plan requires that those who are already competent give more of their time and energy to training others and less to their own direct leadership. There is very poor educational strategy at this point in the average church. In most churches, or at least in most communities, there are a few people already competent in the various abilities needed in lay leadership. Some of them have been professionally trained for work in other agencies, such as the public school, and bring to the church the competency they already have attained. There are often in the church or the community women who, before their marriage, have been in professional work comparable to that of the church. Frequently, there are individuals with special ability in music, art, drama, nature study, and the like. The church usually enlists such persons in direct leadership of classes or groups or other activities, when they ought to be utilized more largely for training others.

The minister himself also needs to give much more of his time in helping to develop an adequate lay leadership. Because of his training and experience he has ability in several areas, but often he uses his abilities, for the most part, in his own direct leadership and gives little attention to the development of others. There is enough potential material in the average church for reasonably competent and adequate lay leadership. What is necessary is that the few who already are competent shall give more of their time and energy than at present in multiplying their own leadership through the training of others for this field of service.

Recruiting the Lay Leaders

Question will be raised by many as to whether the average church can enlist potential lay leaders who are willing to prepare themselves for their tasks. The answer depends upon the seriousness with which the church attacks the problem. At present, people all too often are urged to take these posts as an accommodation to the minister or to the church, or in the case of elected offices, the appeal at times is to the desire for recognition on the part of members of the congregation. There is seldom a frank facing of the total task of the church and the place of lay leaders in it. Rarely are standards of qualification set which must be met before an individual can be appointed as a church school teacher or elected as an officer of a society. Further, there is no attention to the problem of lay leadership comparable with that given to securing the best minister. The entire task of lay leadership must be dignified and the ability developed through training must be recognized.

Lay leaders are carrying responsibilities for which, in many other agencies, provision is made in the budget. In the budget of the church, therefore, the various posts which have to be filled should be included. Those paid for should be listed in financial terms of cost, and those covered by volunteer help should be included, so that the entire work of the church is represented and the lay leaders recognize that they are contributing with their time as well as with their money. The calendar ought to carry the names of the lay staff of the church as well as those of the few who receive salaries.

A certain church, which had standards of qualification for those who could be church school teachers and which offered opportunities for preparing for leadership, had a waiting list because it had gained the reputation of having a better standard even than the public school.

It is an open question whether or not it would be better to leave posts unfilled than to have in them incompetent and untrained persons. If a church is willing to take the position that it will carry on only such work as it has trained and competent people to lead, the attitude toward the work of the church would change, and I believe that it would find individuals willing to accept its higher standards.

HOW TO USE

1. The Sunday School Lesson Material in BAPTIST LEADER

The pupils will continue to use *Adult Class*. The teacher should study the material in that quarterly first, then turn to the teaching helps in BAPTIST LEADER (beginning on page 49).

The section entitled "Teacher's Task" offers suggestions concerning (1) the aim of the lesson, (2) how to prepare for the class session, and (3) how to present the lesson to the group.

Dr. Williams interprets the lesson and proposes some problems and questions for discussion.

2. "Lesson in Life"

The illustrations and the information given in this column may be woven into your lesson outline as enrichment material.

3. "Lesson Broadcast"

The teachers should read this column to gain a valuable insight into the heart of the lesson. The remarks by "The Commentators" will furnish brief lesson illustrations and points from which the teacher can lead out into broader emphases.

The department superintendent should read it to get high lights of the lesson. He may be able to use it in the worship service.

Occasionally, when the teachers desire to stimulate thinking before the discussion period, the material may be used as though it were an actual broadcast. In that case, it should be presented in the general assembly of the department preceding the class session.

4. The Daily Bible Readings

On pages 48, 52, 56 and 60 you will find material entitled "Spiritual Preparation for Students and Teachers of the International Sunday School Lesson." The daily Bible readings lead up to the lesson that follows each page of this material. They are well adapted to personal or family worship.

SPIRITUAL PREPARATION

FOR STUDENTS AND TEACHERS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSON

By James Dalton Morrison

Meditation for the Week

STRENGTH FOR DIFFICULT TASKS

Golden Text: I can do all things through Christ which strengtheneth me.—*Phil. 4: 13.*

It would be difficult to name one who encountered more obstacles and achieved more victories than the apostle Paul. "In journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren." All these things happened to him after the age of fifty. How can we account for his remarkable grit, courage and persistence? Paul says the answer is Christ. Faith in God brings us into touch with powers other than our own, lifting us out of our limitations and enabling us to accomplish the impossible.

Monday, May 1

PREACHING IN ATHENS (*Read Acts 17: 22-31*)

Athens was the intellectual capital of the ancient world. Here Socrates and Plato had held forth. In going to Athens, Paul revealed his conviction that Christianity has nothing to fear even from the most learned; that it is in fact the ultimate faith after which all men, learned and illiterate, are groping. All people have an instinctive feeling for God. Beginning here the apostle showed his hearers that this Unknown God whom they worshiped blindly was to be discovered not through idols or forms of philosophy, but through an inner experience of repentance and faith. Is God the "Great Unknown" to us, the vague, far-off "Power behind the universe," or do we, like Jesus, know him as our Father and our Friend?

Tuesday, May 2

A MINISTRY IN CORINTH (*Read Acts 18: 4-11*)

From Athens Paul went to Corinth, the rich, prosperous, intellectual but morally corrupt capital of Achaia, whose low standards shocked even the pagan sense of decency. These conditions, instead of frightening Paul away, intensified the challenge. The more hopeless the outlook, the greater the need. The experiences through which Paul passed here were most discouraging and distressing, but the assurance in a vision of the Lord's presence and aid gave him courage to carry on. After a year and a half he left Corinth, rejoicing in the founding of a strong Christian church. Once again the place of discouragement became for Paul the scene of glorious victory.

Wednesday, May 3

PAUL'S MESSAGE (*Read 1 Cor. 2: 1-5*)

"I determined not to know anything among you, save Jesus Christ, and him crucified."—*1 Cor. 2: 2.*

It is one of the miracles of history that this gospel of the crucified Lord should have won such an important place in the world. It was expected that the Messiah would come amid pomp and circumstance and that he would achieve dominion by the means that the rulers of this world have always used. But the "foolishness" of God has proven wiser than the "wisdom" of man. Because his conquest has been a spiritual conquest, not by the sword but by the power of an irresistible love, he has exercised a dominion that is deeper and more complete than any emperor has been able to boast.

Thursday, May 4

PAUL'S RESOURCES (*Read Phil. 4: 10-14*)

"I know both how to be abased, and I know how to abound."—*Phil. 4: 12.*

It has been said that more people are ruined by prosperity than by adversity. Paul could withstand both. How fortunate the man who does not allow outer circumstances to master him, whose happiness is not at the mercy of material conditions, but whose well-poised spirit can say, as did the poet Henley while the doctors deliberated on the question of amputating his leg:

"I am the master of my fate,
I am the captain of my soul."

Such mastery of spirit is not an inherited gift; it is an achievement. As Paul says, "I have *learned*, in whatsoever state I am, therewith to be content."

Friday, May 5

ENDURING HARDNESS (*Read 2 Tim. 2: 1-13*)

Paul looked upon Timothy as his spiritual son and loved him as a father loves his own child. Yet he did not make the mistake fathers so often make, of shielding their children from the problems and the struggles of life. Well he knew that the noblest character, like the finest gold, is refined under fire. Without hardship there comes no hardihood; without conflict, no courage. Therefore he said to Timothy, "Endure hardness, as a good soldier of Jesus Christ." Even Jesus was "made perfect through suffering." Those who enlist in the service of the Master must not ask for exemptions. To do so is to deprive oneself of the opportunity to win life's noblest crown.

Saturday, May 6

STRENGTH IN THE LORD (*Read Psalm 27: 1-6*)

How it fortifies the soul and strengthens the will in times of trouble to feel the close presence of some strong friend! Many a man who otherwise would have gone down to defeat has been lifted to triumph by the thought that there was back of him someone who believed in him and would see him through. But when that Friend is our heavenly Father, whose love is infinite, whose resources are inexhaustible, how great is that help, how mighty that undergirding! The men who have conquered fear, moved mountains and accomplished the seemingly impossible, are men who, like the Psalmist and the apostle Paul, have trusted not in their own strength but in the strength of the Lord.

International Sunday School Lessons

Theme for the Quarter: The Life and the Letters of Paul

Aim: To discover from Paul's experiences, activities and teachings how we may interpret and apply the gospel of Christ to our needs and the needs of the world

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1937, by the International Council of Religious Education and are used by permission.

LESSON 6—MAY 7

Paul Works a Hard Field

Acts 18:1, 4-11; 1 Corinthians 2:1-5

Acts 18: 1, 4-11

1 After these things Paul departed from Athens, and came to Corinth.

4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ.

6 And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.

7 And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue.

8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

11 And he continued there a year and six months, teaching the word of God among them.

1 Corinthians 2: 1-5

1 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

5 That your faith should not stand in the wisdom of men, but in the power of God.

KEY VERSE: *I can do all things through Christ which strengtheneth me.—Philippians 4: 13*

SCRIPTURE SAYS—

(Acts 18: 4) *Reasoned.* Discoursed and explained. *Persuaded.* Pleaded with. *The Jews and the Greeks.* Native Jews and Greek Proselytes.

(5) *Pressed in the spirit.* The best manuscripts read "constrained by the word." Gave himself completely to preaching the word, no longer having to work at his trade, after Silas and Timothy came, probably with financial aid.

(6) *Opposed themselves.* Organized themselves in firm opposition. *Shook his raiment.* Expressing himself as having nothing further to do with them. *Your blood.* Symbolic of their destruction, for which they would be responsible.

(7) *A certain man's house.* Where he held meetings for teaching, preaching, and worship.

(8) *Crispus.* The conversion of this ruler of the synagogue undoubtedly fanned the flames of Jewish wrath. Their attitude would explain verses 9, 10.

(9) *Be not afraid.* Paul's fear of the Jews was serious enough to call for a vision from God to strengthen him.

(1 Cor. 2: 1) These five verses in Corinthians are Paul's effort to show that his readers were not converted because of any unusual ability or wisdom of his, but solely by the power of God's spirit and the truth of the gospel.

(2) *Not to know any thing.* Not to waste words in arguing about non-essentials or in demonstrating his own knowledge and understanding.

(3) *Weakness . . . fear . . . trembling.* Because of his failure in the synagogue, and the subsequent fierce opposition of the Jews.

(4) *Demonstration of the Spirit and of power.* His preaching was the result of the working of God's spirit and power in him. Power does not refer to the working of signs or miracles here.

TEACHER'S TASK

By J. Elliott Finlay

Your Purpose

In teaching this lesson you should aim (1) to picture clearly for your class the problems that faced Paul in preaching the gospel in Corinth, (2) to explain the methods and resources by which he overcame those problems, and (3) to show how the same principles may guide us in facing difficult tasks of modern life.

Your Preparation

As background material for this lesson review chapters 16 and 17 in the Book of Acts and familiarize yourself with Paul's experiences between Philippi and Corinth. Then read the Scripture assigned for this lesson and study the comments. Read an article on "Corinth" in some good Bible encyclopedia, and then read all the discussion material below and that in your class quarterly.

Keeping in mind the threefold purpose stated above, make your outline for the class session, including all the ideas that seem appropriate for your class. You will find Dr. Williams' material helpful in organizing your outline.

Your Presentation

Have a brief prayer at the beginning of the session. You might arouse interest by asking the question, "Did Paul become an evangelist because that was the easiest way he could make a living?" Let several class members express their ideas; then read and explain the Scripture passage.

Now proceed with your lesson material according to your outline. Emphasize your main points by asking questions whenever possible. Save time for a brief closing discussion on the third phase of the lesson purpose.

In this discussion you might find it worth while and interesting to consider what should be the attitude of the Christian church today toward the Jews, who constitute one of the hardest fields in the world. Should we give up our attempts to evangelize them, merely because they are so hard to win? Close the session with earnest prayer.

LESSON APPLIED

By Howard K. Williams

Nearly every man thinks his work is hard. But really there is very little difference between one field of Christian service and another. Every field is as "hard" as human nature, which is hard enough wherever you find it. Of course, some sins are apparent and some are more subtle, but all are too hard for man to conquer. He must have help. There is a Saviour, only one, and he is able to save, even to the uttermost.

After These Things

Paul found Asia Minor a hard field, and after he crossed into Europe he was surrounded by difficulties. In Philippi he had been imprisoned. He had to leave Thessalonica in order to avoid a riot stirred up by the Jews. He was forced to abandon his work in Berea because of trouble. He found stubborn resistance among the intellectuals of Athens. Now he comes to Corinth. Trace on your map the course of Paul's journey in Europe, and read what Conybeare & Howson have to say in their classic, *The Life and Epistles of St. Paul.* You also will find help in H. V. Morton's *In the Steps of St. Paul.* Make yourself Paul's companion on this journey.

Corinth, His Field

In Athens, an ancient and proud center of culture, Paul seems to have stayed only a short time. He won a few converts, but established no permanent work. Corinth, a new and flourishing commercial metropolis, probably looked even less promising as soil for the gospel seed. This crowded city stood on a narrow isthmus dividing the eastern and western seas. Ships from everywhere anchored in its three harbors. At the time of Paul's visit Corinth was thoroughly Roman, politically, but the population included representatives of nearly every nation. The city seemed dominated by a spirit of commercialism and greed. It was honeycombed with vice, corruption, and every type of immorality.

Yet here Paul preached the same gospel that he had proclaimed in the backwoods areas of interior Asia Minor. Have you ever realized how versatile, how universal, is Christianity? Two or three times a year I like to assemble all of our great Sunday school in the auditorium and sing "Jesus Loves Me." There is a thrill in seeing that crowd—little beginners, old men and women, school children, college graduates, mechanics, teachers, housekeepers, mill workers, business men—all singing the same song and experiencing the love of Jesus.

So these Corinthians needed the same gospel; none were too rich, none too poor, none too learned or too ignorant to need Jesus. But Paul was hindered by the necessity of earning his living by his craft of tent-making, and he could give only his spare time to preaching in the synagogue. Thus he worked for some time, making little progress apparently, for his persuasion failed to convince the stubborn Jews.

The Jews, His Opposition

After Silas and Timothy came with a contribution from the Macedonian Christians Paul seems to have devoted full time to his missionary work. Immediately the Jews were alarmed and made it so hot for Paul in the synagogue that he had to withdraw. But he was not surrendering. In the face of bitter opposition he accomplished more for Christ than he had when everything was running smoothly. He withdrew from the synagogue, but he established a Christian church next door! There, with the few he had converted, he labored so persistently that he finally won even the ruler of the synagogue! "And many of the Corinthians hearing believed."

Anyone who strives to do Christian work will run into opposition, because the gospel of Christ is in direct opposition to the selfishness of men. The opposition is to be expected, taken as a matter of course, and used as a stepping-stone for the progress of the gospel. What do *you* do in the face of opposition—give up? Become bitter? Resort to non-Christian methods? Paul went as far as he could with gentle persuasion of the Jews in the synagogue; "and when they opposed themselves" against him he did not give up. He changed his base of operations and worked even harder. The opposition resulted in wide publicity for the gospel; the whole city was talking about it, and no one knows how far the news was carried by the hundreds who went out from this great commercial center to all parts of the world.

The Spirit, His Power

Paul continued preaching and teaching in Corinth for more than a year, and succeeded in establishing a thriving Christian church there. But he never boasted of his success or claimed any credit for himself. In fact, all the evidence indicates that Paul was discouraged and even trembling in fear for his own safety at the time when the opposition of the Jews became so severe. There may have been plots against his life. At any rate, a vision was needed to encourage and reassure him. If he had been depending upon his own strength he might have fled from the city. But the Lord spoke to him, "Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee." That was all Paul needed. Trusting in the guidance and protection of the Spirit, "he continued there a year and six months." That faith strengthened and steadied him, even when he was arrested by the Jews and taken before the Roman deputy.

Paul depended upon divine leadership not only in conflicts with his enemies, but also in the ordinary work of preaching and teaching. Here again he might have failed if he had been depending upon his own abilities. In writing to the Corinthians later (1 Cor. 2: 1-5) he assured them that their conversion was not the result of his own cleverness of speech or superiority of wisdom, but rather of the power of the Spirit working through the truth of the gospel. "I determined not to know any thing among you, save Jesus Christ, and him crucified." Paul was an educated man of outstanding ability, but he did not display his learning for the purpose of making an impression upon his hearers. Some Bible interpreters insist that in the above statement Paul was admitting that his sermon in Athens had been a failure because he had employed his wide learning to interpret and illustrate the Christian gospel for the Athenians. But, was that sermon a failure? Read Acts 17: 32-34. Is any sermon a failure if it wins even one soul to Christ? Paul's main point here is not that a Christian should be ignorant, but that he should put Christ first. In doing that, and in humbling self, one allows the Spirit to accomplish its purpose in the hearts of men.

No one can help another by going to him in a self-righteous, superior, holier-than-thou attitude. Paul remembered that he was only a sinner, saved not by his own superiority, but by the grace of Christ. In that attitude he preached to the Corinthians, trusting in the Spirit to produce the fruit.

Paul warned his people that their "faith should not stand in the wisdom of men, but in the power of God." Many a Christian stumbles on that point. If a church member has joined because he likes the preacher, because he has more confidence in him than in others, or because he could not resist the brilliancy of his arguments, then that member is not a disciple of Christ. When such a one finds a preacher who is *more* likable, or more brilliant, he will forget his former loyalty and follow *him,* regardless of what he preaches. Such faith can save no one, for it is

uilt on sand. Pastors and people alike eed to heed Paul's warning. The more apable the pastor, the more likely is the anger that his church may be built round *him* rather than around Christ. f personal loyalty to a pastor is all that olds the members together, that church rill disintegrate when it comes time to hange pastors, and the work of Christ's ingdom will suffer. Leaders in all hases of Christian work must learn to e servants, in all humility upholding hrist.

What Do You Think?

Was Paul too severe in his attitude oward the Jews of the synagogue?

What is the difference between Paul's ethod of taking away members of a ynagogue to start a new church and the odern drifting preacher's scheme of ntering a community, stirring up dis-atisfaction with existing churches, and plitting off their members to form a ew church?

Is any field of Christian work today s hard as the work Paul was doing?

LESSON BROADCAST

By Bernard C. Clausen

For suggestions concerning the use of his material, see the note on page 47.

THE ANNOUNCER. What a world of difference a few friends can make! We falter and fail because we feel we are alone. We need friends. But we need *to be friends* to others. Even the great hero, Paul, reached the point where he was almost ready to give up. All that saved him was the inspiration of a few friends. The scene is laid in Corinth, the most important city of ancient Greece. Athens was supreme in culture and in history, but Corinth surpassed it in political and commercial importance. Destroyed by the Roman army in 146 B. C., Corinth had been rebuilt by order of Julius Cæsar, and had regained her former glories. Located on an isthmus, with ports on either side, the city directed the great channel of trade between Asia and Rome. Yet this matchless metropolis was corrupt at heart, and one follower of Christ stood alone in his attempt to establish Christianity there.

PAUL. Friends, my spirit falters. I am so tired. I feel so weak. The failure at Athens has haunted my mind. People there did not seem to care. They were too wise. Here the people seem too sinful.

AQUILA. We know how you feel, for we have lived in Corinth many years. See that banquet-hall? Each night the hours are hideous with drunkenness.

PRISCILLA. Yonder is a temple dedicated to Venus. The Corinthians worship her shrine with unspeakable perversions.

AQUILA. Money flows freely here and the rich are proud of display.

PRISCILLA. Half of our people are slaves, driven to toil by hated owners.

AQUILA. Yet if all that you say is true——

PRISCILLA. If this Jesus lived and taught as you claim——

AQUILA. We need his truth and his help here!

PRISCILLA. Yes, here most of all.

PAUL. But no one will listen. They feel no need. They do not heed me in the synagogue. I cannot reach their hearts or minds. I must give up. I work all day at tent-making to gain food for myself. Only your generosity, good friends, provides me a roof for my head. I am so tired.

SILAS. Paul. we are back! We have good news for you.

TIMOTHY. The churches in Macedonia greet you. They have sent you gifts.

SILAS. They want you to spread the news across the world. Here is the purse they entrusted to us.

TIMOTHY. They love you, Paul.

SILAS. And they are learning to live like Jesus.

PAUL. Oh, how I have needed you. A moment before you arrived, I was ready to give up. This wicked city defied me. Only these friends, Aquila and Priscilla, have kept me steady. But your news makes me bold. Now I recall the words I seemed to hear in my dreams last night, "Be not afraid, but speak, and hold not thy peace. For I am with thee, and no man shall set on thee to harm thee: for I have much people in this city."

THE COMMENTATORS. Paul started anew, not with a new gospel, but with new faith, new courage in the preacher. The gospel has not failed. We have failed the gospel.

The cares of this world sometimes choke the voice of the preacher. If you cannot preach, you can release from worry the heart of a man who can.

Dream and reality met at a moment of crisis. The voice of God was echoed in the voices of Paul's friends.

Foes might drive Paul away. But not until he had planted a little group of Christians!

LESSON IN LIFE

By Ulyss S. Mitchell

The church still works a hard field, that is, those churches that work. The church today that takes seriously the commission of our Lord is immediately confronted by ignorance, indifference and organized opposition. This is to be expected.

It becomes increasingly apparent that the so-called wisdom of man without the guiding Spirit of God cannot cope effectively with personal and social issues. The full power of God cannot be liberated until we take him into active partnership.

Intellectual snobbery has produced some very chilly congregations. Void of humility and spiritual warmth, the church dies of dry rot. Certainly we desire to guard against the temptation to overestimate the importance of intellectuality as the power unto our salvation.

On the other hand, "spirituality" void of intellectual and rational content has produced some fanatical congregations quite unbalanced and unwholesome in their effect. The temptation here is to presume upon God by refusing to exercise the mind and reason in relation to one's emotions.

Jesus would have us utilize every divine and human resource in presenting the redemptive plan. Today he needs men and women motivated by the Spirit, emotionally and rationally balanced and directed by wills yielded to God's desire.

Many churches are dying of a defeatist complex. Instead of throwing themselves into a hard situation to serve where the need is apparent but difficult, they pull up stakes and establish themselves in comfortable suburban areas, and leave the old community to deteriorate into a conglomerate of tenement dwellers, hopelessly poor, with resultant crime and paganism.

Baptists are declining in large cities as are other Protestant bodies. The February 16 issue of *The Watchman-Examiner* declares:

"We have allowed this vast area of human need to become the plaything of politics. This, we know, never solves the problem, for underprivileged people are often such because they have never been helped in the development of their latent initiative and talent. It takes Christian sympathy to bring them out, and that is only found in the missionary spirit."

SPIRITUAL PREPARATION

FOR STUDENTS AND TEACHERS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSON

By James Dalton Morrison

Meditation for the Week

THE LEVELING AND UNIFYING POWER OF THE GOSPEL

Golden Text: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. —*Eph. 2: 13.*

Through Christ "the middle wall of partition" separating Jews and Gentiles is broken down, and all are made "fellow citizens with the saints, and of the household of God." There is no power like the power of the gospel to remove racial prejudices, dissolve class distinctions and unite men in a common brotherhood.

One day, while the Duke of Wellington was kneeling in an English church, about to receive the communion, a shabbily dressed man came forward and knelt beside him. An usher tried to pull the man away, saying, "This is the Duke of Wellington."

"Let him be!" commanded the hero of Waterloo. "We are all equal here."

Monday, May 8

EVANGELIZING EPHESUS (*Read Acts 19: 1-7*)

At Ephesus Paul found a group of men who were disciples of John the Baptist. They had undergone the baptism of repentance for the remission of sins, yet they had not heard of Jesus, of his death and resurrection, and of the baptism of the Spirit.

How many so-called disciples today stand on the threshold of, but have not entered into, the heritage which is ours in Christ. They hate their sins, they believe in the teachings of Jesus, but they lack the enthusiasm and the strength that come from vital contact with the risen Lord. However, when they yield themselves to Christ, they are baptized not merely with water, but also with the Holy Spirit.

Tuesday, May 9

PAUL TEACHES ALL CLASSES (*Read Acts 19: 8-12*)

In the ancient world, as in a great portion of the world today, force and coercion were used to compel people to accept and conform to the will of the emperor or dictator. But the way of the gospel is the way of reason and persuasion. This may be slower, but it is more thorough-going and permanent. During the World War a cartoon published in *Punch* represented the Kaiser of Germany talking to King Albert of the Belgians. In the background lay the smoking ruins of the ravaged Belgian cities.

"So you see you have lost all!" said the Kaiser.

"Not my soul!" replied King Albert.

Not until the soul surrenders is a man really conquered. The soul yields only to reason and persuasion.

Wednesday, May 10

PAUL'S FAREWELL TO EPHESUS (*Read Acts 20: 17-25*)

The brief, restrained record in Acts concerning Paul's farewell message to the Ephesians suggests more than it states. Evidently Paul, knowing that they would "see his face no more," spoke with great emotion and earnestness of spirit. When a man can preach only once, or one last time, he opens up his heart with a fulness and speaks with a tender yearning that does not often come to the surface. It is small wonder that they "all wept sore . . . and accompanied him to the ship." There is no friendship quite like the tie that grows up between a teacher of the gospel and his disciples.

Thursday, May 11

THE CHURCH IN EPHESUS (*Read Eph. 2: 19-22*)

"St. Paul's Cathedral," said Gypsy Smith, "is only a glorified quarry if Christ is not there." In common speech we often refer to the church as a building, but the real church is made not of inanimate things, but of living beings—souls joined together by a common loyalty to Christ. The apostles and the prophets constitute the foundation, with Jesus Christ the chief corner-stone. On this firm foundation the superstructure is raised, and we who believe in Christ are the stones and the joists. As each stone and joist plays an essential part in the material building, so do we play a necessary part in the spiritual structure. If we drop away or fail, the church is weakened.

Friday, May 12

THE HEAD OF THE CHURCH (*Read Col. 1: 9-20*)

"By him all things consist. And he is the head of the body, the church."—*Col. 1: 17, 18.*

The head is the directing, unifying center of the body. It makes the decisions and issues the commands that are flashed along the nerves to the different members: eyes, ears, hands, feet. Without the head these various members would be at cross purposes.

Aptly does Paul point out that it is through Christ, "the head of the body, the church," that the various members are held together and given direction. "Consist," as the commentary indicates, means "hang together." Christ not only has held the church together; he also has been the great unifying, integrating force of civilization. As we all draw nearer to him, we get closer to one another.

Saturday, May 13

THE TEMPLE OF GOD (*Read 1 Cor. 3: 16-23*)

The true temple of God is not a building made with stones, but a human soul dedicated to the worship of God. Man-made temples will crumble and pass away, but the human soul is eternal. For that reason it is of utmost importance that we consider carefully the thoughts, the hopes and the decisions that go into the building of this temple.

Christian teachers have this glorious opportunity: to achieve the immortality of influence through the impressions their words and deeds make upon those whom they teach.

LESSON 7—MAY 14

Paul Evangelizes a Province

Acts 19:1, 8-10; 20:17-21; Ephesians 2:19-22

Acts 19: 1, 8-10; 20: 17-21

19: 1 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, . .

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

20: 17 And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:

20 And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

Ephesians 2: 19-22

19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

22 In whom ye also are builded together for an habitation of God through the Spirit.

KEY VERSE: *But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.—Ephesians 2: 13*

SCRIPTURE SAYS—

(19: 1) *To Ephesus.* This is the third missionary journey of Paul. He had visited Ephesus briefly at the end of his second tour, and had promised to return if possible. *Upper coasts.* Inland sections, up or away from the coast.

(8) *In the synagogue . . . three months.* In their regular religious services, whenever he was given opportunity to speak.

(9) *Divers were hardened.* Some were stubborn. *Spake evil.* Not only refused to believe, but publicly condemned the gospel. *He departed.* No longer attended the synagogue. *Separated the disciples.* Took with him those who believed. *Disputing daily.* Reasoning and discoursing every day, no longer being limited to synagogue services.

(10) *All they which dwelt in Asia.* The province of Asia, in the western end of Asia Minor. This indicates the effectiveness of Paul's preaching.

(20: 17) *From Miletus.* At the end of his third journey, on his way back to Jerusalem, after visiting the Greek churches established on the second tour. *Elders.* The same as bishops or presbyters; men who presided over the assemblies. In these five verses Paul summarizes his work in Asia and introduces his charge to the Ephesian leaders that they continue faithfully in his absence.

(19) *Lying in wait of the Jews.* Plots of the Jews to kill Paul.

(20) *House to house.* Not content with public preaching alone.

(Eph. 2: 19.) From Paul's letter, probably written from prison in Rome several years later. *Strangers and foreigners.* Referring to Gentile Christians.

(20) *Foundation of the apostles and prophets.* The teachings of the New Testament apostles and prophets concerning Jesus, the keystone of the kingdom.

(21) *Fitly framed together.* All the parts joined solidly together to form one perfect structure.

(22) *In whom.* Christ. *Habitation.* Permanent dwelling. *Through the Spirit.* The agent by whom it is accomplished.

TEACHER'S TASK

By J. Elliott Finlay

Your Purpose

In teaching this lesson you should aim (1) to give your class a vivid picture of Paul's labors in Asia, especially in Ephesus, (2) to explain Paul's theory of the relation of Christians to Christ, to each other, and to the world, and (3) to inspire all to join in the fellowship and service of the household of God.

Your Preparation

Read all of Acts 18: 18 to 20: 38 and Ephesians 2. Then study intensively the printed passage for this lesson, together with the comments. Read some Bible dictionary article on Ephesus, and any other books that will give you a background for the lesson. Robertson's *Epochs in the Life of Paul* is good.

Now read all the accompanying discussion material, as well as that in the class quarterly, noting down all the ideas that will appeal to your class. From these make your outline, based on Doctor Williams' material if you wish.

Your Presentation

You might adapt some of Doctor Clausen's "Lesson Broadcast" as an introduction for the lesson, making it as vivid as possible. Lead from that into the reading of the Scripture lesson, and explain the difficult passages as you read.

Present your material according to your outline, but liven it up by asking questions occasionally. At the end you might ask two or three members of the class to tell what "The Fellowship of the Christian Faith" means to them today. Close with a prayer of inspiration and consecration.

LESSON APPLIED

By Howard K. Williams

What Is Evangelism?

What is your idea of evangelism? Who is responsible for evangelizing the world? How are they supposed to do it? Is it the work of a few professional platform speakers?

A college student said to me recently, "I don't like this yelling of evangelists!" To some people that seems essential to evangelism, this yelling and shouting and the spectacular platform methods that go with it.

Was Paul evangelizing when he talked with that little group of women in the place of prayer at Philippi? Was Philip evangelizing when he rode beside Candace's treasurer in his chariot and opened up the Scriptures to him?

Christian evangelism is telling the good news of the gospel to others, no matter how it is done.

The Methods

I wish I might tell you the story of Ode as Captain Bickel has told it. Ode was "just an ignorant old rickshaw coolie from Osaka, Japan. He could not write, and could read only the simplest characters with the greatest difficulty; but he had a Bible that he was slowly spelling out. His speech was thick and indistinct, so he could hardly be understood; in fact he seemed to have no attractive qualities." Thus Captain Bickel first saw him.

Three months after that the Captain received a postal card scrawled in crudest characters, "Come preach.—Ode." With great misgivings he went to the little island in Japan's Inland Sea. There he found an audience overflowing the building. There were people of all classes, from beggars to rich men. "Where did they come from?" he asked Ode. "Don't know," Ode replied. "How did you get them here?" the captain continued. "Don't know."

Later a friend told him how Ode had drawn the crowd. He called at the back doors of the houses everywhere, offering his help to any who needed it. He helped in cases of sickness, chopped wood, carried water, anything and everything. He refused to take money, saying that he was doing it for Jesus' sake. At first they were curious, then interested, later concerned, and finally converted.

Ode was an evangelist. His work was summed up by Captain Bickel in these words: "So this man with absolute fearlessness and holy persistency has preached to 58,000 people, although he was not converted until his sixty-seventh year and had had practically no education."

Personal Testimony. Does that story broaden your definition of evangelism? Does it make you feel more keenly your own responsibility? Can any Christian excuse himself from evangelizing? Personal testimony, one person telling the good news to another, is one of the most effective methods of evangelizing. Read the first chapter of the Gospel of John with this thought in view. Note how Andrew brought his brother to Jesus, Jesus spoke to Philip, and Philip found Nathaniel. Have you ever brought anyone to Jesus?

Some people find it difficult to speak to others about religion. They ought to overcome that hesitancy, but even if they do not, they can write letters. Henry C. Trumbull tells of receiving a letter from an old chum, telling about finding Christ and urging him to consider the matter. That letter was the powerful instrument of the gospel, for it influenced Trumbull to accept Christ, and Trumbull himself became a great soul-winner.

The silent testimony of Christian conduct and attitudes in business and in social life may also be counted a means of evangelism, for many a life has been turned to Christ through the example of others. But no one should be satisfied with that alone; this silent testimony should be used as an opening wedge for more active and aggressive evangelizing.

Preaching and Teaching. When Paul arrived in Ephesus he had a message for the people of that city. He began preaching and teaching immediately. The two go together, and often it is difficult to draw a distinct line between the two. Many Christians think of preaching as the principal means of evangelism today, but teaching probably wins more souls than preaching of the more formal type. The preacher must also be a teacher, and no teacher needs to think that his work is less important than that of the preacher.

Another common misconception is that teaching must be done in classes. Why? Private tutors can accomplish much more than teachers of large classes, from the standpoint of thoroughness at least. Paul recognized this, and in addition to his public preaching he went about the city, teaching "from house to house."

Every Christian should become a teacher. Perhaps not many can be preachers, but anyone who knows enough about the gospel to experience personal salvation through Jesus Christ can tell others about it. If you do not know enough about the Bible and the Christian life to be a teacher, you are not fulfilling your obligations to Christ and to your fellow men.

The Work of the Church. The work of evangelizing the world calls for missionaries. But the sad fact is that our churches are not contributing money enough to send out even those who have volunteered and are eager to go. So today perhaps the greatest responsibility for missions rests upon individual church members here at home. By regular attendance in the local church, and by building it up through generous contributions of time and money, every Christian may have an active share in preaching the gospel to all the world. Evangelism is the highest calling, the most worthy task of humanity.

The Motives

Always there are those who question the need of evangelism. "Why disturb the heathen?" they ask. "They are satisfied with their own religion; why not let them alone?" The fact is that they are *not* satisfied. No sane person could ask such questions after reading the life-stories of our missionaries. Let him become familiar with conditions in heathen lands: widow-burnings, witch-doctoring, self-mutilation, living sacrifices, haunted fears of evil spirits, oppressive superstitions. Could anyone be satisfied under such conditions? Could any Christian be satisfied to ignore them knowing the cure?

But we do not need to go to foreign lands to find people who are suffering. Thousands in civilized America are dissatisfied. If we could look beneath the exterior shell and see the real feelings of these seemingly frivolous, thoughtless, selfish people, we would see that they too need Jesus. Paul realized that the cultured Athenians needed the gospel of Christ as surely as the crude barbarians. He had found the cure, and his conscience would not permit him to keep it to himself. No decent man can conceal a cure from a needy soul. "Woe is me if I preach not the gospel!"

The Objectives

The great goal of world-wide evangelism is the building up of a world-wide fellowship of faith in Christ and brotherhood among men, and the breaking down of all barriers that cause fear and jealousy and hatred between men. Paul looked out and saw the whole world as his parish, and dreamed of the time when he might say of all men, as he did of the Ephesian Christians, "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God."

Paul reached out in prayer for men of all nations, unceasingly, that they might be brought into that fellowship made possible by Jesus Christ. How many of *us* pray consistently, even for our friends, not to mention the people of Europe and Africa and Asia? How wide is our spiritual vision? Many of our modern kings of commerce have a world-wide vision of such material things as markets for automobiles, steel, oil, and armaments, but they cannot see beyond their noses spiritually.

One day a man in a store said to me, "I don't believe in this foreign mission stuff." That man lived in a world bounded by the four walls of his store. He was not a bad man. He didn't do any harm to anybody. He merely lacked vision.

In contrast to him I think of a young woman who wanted, like Paul, to go to a foreign field, but circumstances hindered. Finally, after it was too late for her to think of becoming a missionary she found herself free of obligations to others, and making good wages. She reduced her personal expenses to the minimum and began sending all the money she could spare to mission fields. Many a night when she returned to her little room she found mail from far away lands, and as she read the letters she experienced the thrill of being a missionary. Her little room took in the

whole world, and to her the world was brotherhood.

The fellowship of the Christian faith is not merely a fellowship in salvation, but a fellowship in service. The joy of knowing Christ as Saviour cannot be separated from a concern for those who do not; and the joy of working with others in winning the lost is greater than that which springs purely from the knowledge of one's own salvation. Working in a common cause strengthens the fellowship, and the fellowship under Christ stimulates all to more faithful service in evangelizing the world.

What Do You Think?

Why is it that so many church members feel no responsibility for evangelizing? Can there be a truly Christian fellowship that is not concerned with missions?

LESSON BROADCAST

By Bernard C. Clausen

For suggestions concerning the use of his material, see the note on page 47.

THE ANNOUNCER. Two long, weary journeys were over, and the record showed great deeds bravely done for Christianity. But Paul felt little satisfaction. Ephesus, capital of the Roman province of Asia, on a fine harbor where great vessels plowed the channel, where caravans passed from China and India, had not yet been told about Jesus. Instead, at the heart of the city, stood a magnificent temple in honor of Diana, the goddess of the Ephesians. So Paul sought an opportunity to teach in that city.

TYRANNUS. Welcome! This lecture-room is yours to use. I do not understand your teaching, but because I am a teacher myself, I understand your desire to teach. You shall have your chance.

PAUL. Thank you, Tyrannus. I would that all teachers of religion felt as you do. For three months, the people of the synagogue have heard me, but now they have hardened their hearts. I can speak there no longer. I should have no place but for your open mind and kind heart.

TYRANNUS. What hours shall we arrange for your classes, Paul?

PAUL. I cannot come until the fifth hour.

TYRANNUS. Cannot come? Why not? Teachers can come whenever they will. Only business men and workers feel bound by hours.

PAUL. You must know, then, that I am a worker. All morning long I make tent cloth as I always have. Thus do I support myself.

TYRANNUS. But how can you stand such a life? Do you never play?

PAUL. I rest by doing different things. I play by variety. I race against circumstances. I wrestle against temptations. I battle with spiritual foes. So I keep rested.

TYRANNUS. Do people agree with your teachings?

PAUL. They are beginning to understand. But they do not say much. I do not ask them to say. I ask them to do!

MESSENGER. Paul! News for you! The crowd is burning up the books of magic! They say that from this night on, they will follow Christ!

TYRANNUS. But why burn the books?

MESSENGER. So that they will never again be tempted to use them! So that the books will not tempt others!

PAUL. See, the sky glows red. The smoke is like incense. This is the beauty of our worship together. It shows itself in life.

DISTANT VOICES. Great is Diana of the Ephesians! Where is Paul? He spoils our faith! He corrupts our young. They are not buying images any more! What will the silversmiths do? Great is Diana!

TYRANNUS. Listen to the shouting. So few believe; so many hate.

PAUL. True, but the love and power of Jesus Christ will surely win.

THE COMMENTATORS. Paul's preaching promptly became action. No greater tribute can be paid to a sermon than that it infuriates the makers of false images.

Strange debate—the wild shouts of the mob against the quiet voice of the preacher in the schoolroom. But once again noise lost the battle.

They shouted as though they were defending their religion, but they were interested in preserving their business. Prophets or profits?

"I do not know what is meant by painful responsibility. I do the best, the wisest, the utmost thing I can do. No man can do more. My moral responsibility ends with the use of my best endeavors."

Martin Niemoller, imprisoned German pastor, forbidden to send spiritual messages in his letters, penned in a recent note the symbols: 11 Kor 416. It was this text: "Wherefore, we faint not; but though our outward man is decaying, yet our inward man is renewed day by day" (2 Cor. 4: 16).

LESSON IN LIFE

By Ulyss S. Mitchell

"Citizenship of the household of God" is essential to world Christianity. A consciousness of oneness in experience, motive, ideals and purpose is greatly needed in these times. Lack of such a spirit of unity divides Christendom against itself.

A common faith united Jews and Gentiles of Ephesus into a brotherhood of the kingdom. Their fellowship transcended racial and social differences of their time and provides us a fitting example for solving the issues which we face today.

In Los Angeles we had a neighbor who appeared distant and aloof until one day I caught a glimpse of the fraternity key on his watch-chain. When I called the pass-word and greeted him as "Brother" his face brightened and his hand shot out for a hearty grasp. Ever after we were warm friends because we had something in common. The church has much more in common to offer all who will take seriously the affirmations of faith in Christ, and will follow him as Lord and Saviour.

In March, 1933, a declaration of open warfare was expected momentarily between Japan and China. Feelings were tense on the Pacific Coast, especially between Asiatic groups. At the very crest of this tension an interracial sunrise prayer-service was called in our church. Japanese and Chinese avoided one another as they entered. The service began in a chilly atmosphere, but soon warmed as a devout Chinese Christian pleaded passionately for unity among all Christians and pledged his fellow Christians to love Christian Japanese even in war. The cordial fellowship that followed that service was amazing. A Chinese vegetable-vender later told a restaurant manager about his experience. He had not believed a Japanese could be Christian until that morning as he was forced to sit beside a Japanese who read his Bible and wept through the service. "Now I love him, too," said he, "because we have the same God. We are brothers."

"Fellow citizens in the faith, and of the household of God" in modern parlance is referred to as "the family of God on earth," "Kingdom of God Movement," etc. Imagine the tremendous impact against evil if all professing Christians observed the "household of God" principle.

SPIRITUAL PREPARATION

FOR STUDENTS AND TEACHERS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSON

By James Dalton Morrison

Meditation for the Week

ALCOHOL AND THE HOME

Golden Text: Do not drink wine nor strong drink, thou, nor thy son with thee.—*Lev. 10: 9.*

One of the most serious aspects of the liquor situation in America today is the fact that wines and strong drink are "accepted" in many homes. As long as liquor was associated with the saloon and kept off the home table, decent people looked down upon it. But since the repeal of the Eighteenth Amendment, the insidious, high-priced propaganda of the liquor interests has been trying to make drinking respectable. The strategy has been exceedingly clever and even many who are nominally Christian have been beguiled by the subtlety of these advertisements. Some have gone so far as to establish bars in their homes.

"It is better," they say, "for our sons and daughters to drink at home." It is better yet for them not to drink at all. Instead of succumbing weakly to the blandishments of the liquor interests, Christians should stand firm, not compromising with the world.

Monday, May 15

HOME INFLUENCE (*Read Jer. 35: 5-10*)

No influence is so profound and ineradicable as the influence of the home. It touches us in our tenderest. most receptive years and makes impressions that never can be removed. We only now are beginning to appreciate how deeply some of these impressions, received in the early years of childhood, affect and determine the personality of the grown man or woman. Educators charge that the present-day problem of discipline and lawlessness is due to the failure of the home.

"We let our children do whatever they want to," said a mother some time ago. But children need direction and discipline. Surely it is better for them to receive it in the home under sympathetic and understanding auspices than out in the world where it will be administered with neither of those qualities.

Tuesday, May 16

THE INFLUENCE OF EXAMPLE
(*Read Eph. 5: 15-21*)

Drunkenness, commonly accepted and tolerated, was one of the curses of the ancient world. Eager as Paul was to gain adherence to the new cause, he never for one moment compromised with this evil. Paul urged Christians to set an example of superior living to their friends and neighbors of the pagan world. Because the kind of life lived by the Christians so far excelled that of the pagans, Christianity finally won out. So often we hear it said today, "I can't see any difference between Christians and non-Christians." First century Christians gloried in the fact that they were different. Are we too willing to accommodate ourselves to our environment and to be regarded as "good fellows" by our friends?

Wednesday, May 17

PARENTS AND CHILDREN (*Read Eph. 6: 1-4*)

Dr. Henry C. Link dedicated his book, *The Return to Religion,* "to the millions of grandparents who, with less money, gave their children more than we are giving ours today." In our haste to "get on," we so often allow the non-essentials to crowd out the vital things. In neglecting to give our children the advantages of a spiritual outlook that provides purposes worth living for, and that gives direction to life, we withhold something for which no material gain can compensate. The stress of modern life makes Christian education even more essential for our children than it was for our parents.

Thursday, May 18

LAW OF THE PRIESTHOOD (*Read Lev. 10: 8-11*)

If it was desirable for the laity to abstain from wine, it was doubly so for the priesthood. As leaders of the people they needed to be clean and clear-headed when they prayed in the Tabernacle. In Old Testament days this prohibition applied to the priests only during the times of ministration. It is evidence of an improved moral and religious outlook that abstinence from strong drink has become the rule of ministers.

Friday, May 19

THE MOSAIC COVENANT (*Read Deut. 29: 1-9*)

It is not enough that the children of today be as good as their parents. They must be better, for they encounter greater temptations. Recently a young man asked his pastor for a character reference. The pastor responded gladly and commended the youth as "dependable, industrious, temperate, and the like." Soon the young man was back.

"My employer insists on having a teetotaler, so you'll have to add that to the letter if I'm to get the job."

"I congratulate you," said the pastor. "You must be getting into an exceptionally high-grade firm if your employer makes such a demand. What is the company?"

The young man blushed. "It's the big liquor store at the corner."

That employer knew life. He realized that the finest character was needed to enable a young man to go straight in the presence of great temptations.

Saturday, May 20

A TEMPERATE YOUTH (*Read Dan. 1: 8-15*)

"But Daniel purposed in his heart that he would not defile himself . . . with the wine."

The song "Dare to Be a Daniel" sounds a challenge that we need today even more than in the days when it was so popular in our Sunday schools. In these days youth is being subjected to subtle propaganda that contends that it is "smart" to drink. Modern youth needs not only the resolution of a Daniel, but also the sustaining strength of Daniel's God.

LESSON 8—MAY 21

Beverage Alcohol and the Home

Jeremiah 35:5-10; Ephesians 5:15-21; 6:1-4

Jeremiah 35: 5-10

5 And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine.

6 But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever:

7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers.

8 Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters;

9 Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed:

10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

Ephesians 5: 15-21; 6: 1-4

5: 15 See then that ye walk circumspectly, not as fools, but as wise,

16 Redeeming the time, because the days are evil.

17 Wherefore be ye not unwise, but understanding what the will of the Lord is.

18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;

19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

21 Submitting yourselves one to another in the fear of God.

6: 1 Children, obey your parents in the Lord: for this is right.

2 Honor thy father and mother; which is the first commandment with promise;

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

KEY VERSE: *Do not drink wine nor strong drink, thou, nor thy sons with thee.—Leviticus 10: 9*

SCRIPTURE SAYS—

(5) *Rechabites.* Nomadic people, descendants of Jonadab, or Jehonadab (cf. 2 Kings 10: 15-23). They joined Jehu in exterminating Baal-worship in the time of Ahab. These "sons of the house of the Rechabites" were dwelling at this time in Jerusalem, seeking to avoid the invading army of Nebuchadnezzar.

(6) *Our father commanded us.* A pledge of mild asceticism, for the purpose of avoiding the temptations of artificial civilization and maintaining the pure worship of Jehovah. Their faithfulness to their pledge is pointed out by Jeremiah as an example for the morally lax Judeans.

(Eph. 5: 15) Paul is giving fatherly advice to the Ephesian Christians. *Walk circumspectly.* "Live your lives accurately," that is, in perfect accord with God's will in every detail.

(16) *Redeeming the time.* Literally, "buying up the opportunity." Paul suggests that they should be alert and ready to act upon every opportunity to do God's will *because the days are evil*—that is, the circumstances of life encourage sin and make righteousness difficult.

(17) *Be not unwise.* Even in the Old Testament the wise man is the one who seeks God's will.

(18) *Excess.* Hopeless depravity.

(19) *Speaking to yourselves.* Encouraging one another.

(21) *Submitting yourselves.* An admonition to humility and self-control.

(6: 1) *Obey your parents.* The Christian gospel takes up and emphasizes the Old Testament insistence upon the sacredness of family relationships.

(2, 3) Direct reference to the commandment of Moses (Exod. 20: 12).

(4) *Nurture.* Discipline, not in the sense of punishment, but of developing proper self-control and restraint. *Admonition.* In the sense of warning.

TEACHER'S TASK

By J. Elliott Finlay

Your purpose in teaching this lesson is to emphasize for your class (1) the effects of alcoholic beverages upon the home, (2) to influence any who use it to abstain from it, and (3) to help all to determine for themselves what should be their attitude toward the problem and those who create it.

In preparing the lesson you should read not only the Scripture assigned, but also some good books, such as *Narcotics and Youth Today*, by R. E. Corradini, or *Temperance and the Changing Liquor Situation*, by Deets Pickett, so that you wil have accurate knowledge of the problem and what is being done about it.

In presenting the lesson to your class be sure that you do not preach a sermon, and be sure that you keep to the subject, Alcohol and the Home, and do not wander all over the numerous other phases of the alcohol problem. Make your outline on the basis of the general discussion below, and fit into it all the additional facts that seem appropriate to your class. Do not do all the talking, but guide the discussion by asking pointed questions. If disagreement arises among members of the class, insist upon going back to Christ's principle of love as the test of every act and attitude.

LESSON APPLIED

By Howard K. Williams

Moulders of Destiny

S. D. Gordon in his *Quiet Talks on Home Ideals* says, "A father and mother living together with their children, tender in their love, pure in their lives, strong in their convictions, simple and orderly in their habits, do infinitely more than presidents and governors, legislators and clergymen can do in making a strong nation."

Read that statement carefully! Do you believe it is true? Then what would you say about the following incident? A Christian teacher once asked a group of children if any of them ever had used intoxicating drinks. One little boy about eight years old spoke up and said, "My father always gives me the ice cream off the top of his beer!"

In that connection the statement of a prominent doctor should be appropriate. He said, "Parents need to realize that the work of *right*-forming is greater than the work of *re*-forming."

Homes of Yesterday

The story of the Rechabites is the historical account of a tribe that had moral character enough to put God ahead of self. These people were willing to sacrifice personal comfort, pleasure and profit in order to serve their God more faithfully. The command of Jonadab was not an arbitrary prohibition. There was a reason for it. He had noticed that whenever the Israelites settled down and raised grain and planted vineyards they almost inevitably

fell into the worshiping of false gods and the drinking of wine, and these practices led to immorality and complete disregard for the law of Jehovah. Because he knew that the welfare of his people depended upon preserving the purity of their religion, he asked them to take a pledge that they always would maintain their simple life as nomadic shepherds and refrain from the drinking of wine. So firm was their faithfulness to this pledge that they easily resisted every temptation to break it, and they did not consider such obedience as a hardship or as an intolerable interference with their personal liberty. They realized the wisdom of their fathers and did not depart from it even when severely tested by Jeremiah. Such strength of character builds ideal homes, and such homes are the strength of any nation, yesterday or today.

Homes of Today

The homes of America today are faced with the problem of alcoholic drinks. Some few citizens may say that there is no problem now, that the repeal of the Prohibition Amendment solved the problem. But fair-minded persons who study the facts can hardly take such an optimistic point of view. The problem still exists so long as drivers of automobiles insist upon drinking alcoholic beverages, so long as misleading advertising by brewers continues to contradict and undermine the attempts of Christian parents to train their children, so long as homes are stricken with poverty and disease as a direct result of the use of alcoholic drinks.

The problem has many phases, but this lesson deals only with those phases that concern the home. How are the homes of America affected by the use of alcohol? Thousands of "respectable Christians" defend the use of beer and wines in their homes on the ground that moderate use of these drinks *does no harm.* Without arguing on that point directly, may we ask *what good* it does? Americans like to get their money's worth when they buy. What actual value is obtained when a family spends its money for alcoholic drink?

Alcohol in the Home

Does alcohol improve physical health? Health is the goal of millions who are willing to buy all kinds of patent medicines, vitamin tablets, sun lamps and anything else that will build up their strength and their resistance against disease. Children are taught in schools to value health as highly as mental ability, and to protect it with the utmost care, getting plenty of exercise and sleep and selecting foods wisely. How does alcohol fit into this picture? Any amount of alcohol in the blood lowers resistance to disease.

Does it improve the family finances? Perhaps the pocketbook is the most sensitive spot in family affairs today. The Government is making desperate attempts to provide every needy family with enough food. Thousands of families that maintain themselves without aid are unable to obtain anything like an adequate diet or proper clothing. How can buying alcohol help them?

Does it increase the mental powers? In these highly competitive days the individual with the keenest mind has tremendous advantage in school, in the professions, in business, in social life. Parents are proud of their bright children. How can alcohol improve the mind if its very first reaction in the human body is to deaden the brain and the higher nerve centers?

Does it relieve family friction? Anyone will admit that happy, successful family life depends upon love, consideration, patience, self-control and the willingness to face facts and make adjustments on a reasonable basis. What effect does alcohol have upon those qualities?

Does it deepen spiritual life? Christian people are concerned with the development of a stronger, more satisfying spiritual life, realizing that the spiritual qualities are more important and more permanent than the physical or material conditions under which one lives. How does alcohol aid spiritual life?

Does it teach moderation? It has been said that moderate use of the milder alcoholic drinks in the home is the best insurance against excess on the part of the children in later life. The test comes in times of crisis. In a crisis, who is more likely to get drunk—the man who never took a drink in his life. or the one who takes a little every day and always keeps it in his home?

Alcohol Outside the Home

Many of those who never touch liquor will say that the problem does not concern them. They have made the choice for themselves and they pride themselves on being broad-minded enough to let others do the same. "If some people want to drink poison," they say, "let them do it; it's none of our business." But half the population of a community cannot drink poison without seriously affecting the other half. What effect has the wide-spread use of alcoholic drinks upon the family that does not use them?

Does it improve the public health? Every community must have the cooperation of all its citizens in order to fight disease successfully. Quarantines and all kinds of sanitary precautions are enforced in order to protect the public health. Everyone is asked to contribute generously in the Christmas seal sale to help fight tuberculosis. How does the use of alcohol improve conditions? Authorities report that dreaded social diseases increase with increased consumption of alcoholic drinks. No one is immune.

Does it lower the tax burden? Every citizen desires lower taxes, local, state, and national. How can liquor help? Repeal enthusiasts boasted that liquor taxes would provide *additional* revenue. Lower taxes are made possible only by increased efficiency in the administration of public affairs.

Does it encourage wholesome amusements and recreation? Young people in many communities have no adequate facilities for group social activities and recreation, with the exception of public dance-halls, pool-rooms and bowling-alleys. How does the free use of liquor in such places improve conditions? No family is independent enough to avoid such influences entirely.

Does it make our streets and highways safer? Every effort is being made to lower the terrific toll of auto accidents in this country. Does the use of alcohol help? The fact that you do not drink is no guarantee that you and your family will not be killed or injured by the man who does.

Does it improve the moral tone of the periodicals and the newspapers in your home? Does the constant barrage of liquor advertising in newspapers and magazines and on bill-boards make your home and community a better environment in which to raise a family?

What Do You Think?

Since alcohol is a habit-forming narcotic (to which some persons are more susceptible than others), can the man who uses it moderately condemn those who *started* using it moderately but could not resist later excess?

Is there anything in the principles of Christ's Sermon on the Mount that would prohibit a Christian from using alcoholic drink in modern times?

Do people who use alcohol interfere with the rights of those who do not? In doing so, do they forfeit their own rights?

Do Christians have any justification for enforcing Christian principles (by law or otherwise) upon those who are not Christians?

If wide-spread use of alcohol interferes with the best interests of the homes of the nation, but a majority of voters will do nothing about it, what can the minority do?

Does the solution of the problem lie in the direction of political action or in more effective Christian preaching and teaching?

Would it help the cause if every Christian should vigorously protest to the publishers of newspapers and magazines who print liquor advertising?

What can parents do to protect their children against the evils of alcohol? How can children be taught that the "sissy" is not the one who will not drink, but the one who hasn't enough courage to refuse?

LESSON BROADCAST

By Bernard C. Clausen

For suggestions concerning the use of this material, see the note on page 47.

THE ANNOUNCER. Sometimes religion seems impractical and removed from real life. But more frequently it closely parallels the level of every-day living. In the immortal letter from Paul to the Ephesians, we suddenly confront a solemn warning against drunkenness, and an urgent exhortation to soberness lest we fail to redeem our time. An illustration that Paul could have used in his message to his Ephesian friends comes from the records of the Old Testament. Hundreds of years before Paul, a prophet named Jeremiah, eager to teach the Israelites how to stand true to their deepest convictions, summoned a little group of tribesmen and tested them with great temptation, while the Israelites looked on.

A RECHABITE. Why have you brought us here? What have you to do with us?

JEREMIAH. I have prepared a feast for you. It is ready inside. Come, be my guests!

A RECHABITE. But we want no feast. We want only to go back to our homes. Why are these people all gathered round about? What do they expect to see?

JEREMIAH. These are my people. They are to watch while you enjoy the feast. I have asked them to be here. I wanted them to see you. It was for them that I have asked you.

A RECHABITE. But here are bowls! And cups filled with wine! We want them not.

JEREMIAH. Drink ye wine!

A RECHABITE. We will drink no wine. Two hundred years ago, our people, fresh from the wilderness, saw what wine could do. Jezebel and Ahab reigned. The people of the Northern Kingdom reeked with corruption. They were shameless and faithless. Then our fathers made a vow. They said, "Ye shall drink no wine, neither ye nor your sons, forever." We have kept that vow. We will drink no wine!

JEREMIAH. But that was two hundred years ago. Your fathers are gone. They watch no longer. And I am a prophet. I say to you, drink ye this wine.

AN ISRAELITE. Yea, drink. It will harm you not. Your vow is old. These days are new. The wine is good. It is sparkling and clear and cool. Lift the bowls! Empty the cups!

A RECHABITE. You are not our people. You are not our prophet. Whatever you say, we shall not drink. You may laugh at us and make sport if you will.

AN ISRAELITE. But only a cup will not harm you. Fear not. It will refresh you.

A RECHABITE. We shall not drink. Those who have yielded and fallen began with one cup. None planned to be drunkards. They said "yes" to a little temptation.

AN ISRAELITE. Stubborn fools. You are slaves to a vanished past!

JEREMIAH. Nay, they are right. They stand firm. They will not yield; they are true to their fathers. I brought them here to show you. I am proud of their strength. So should you be, my people.

THE COMMENTATORS:

Faithfulness to right convictions does not mean drab unhappiness; it opens the way to true freedom and joy.

Principles should decide, without regard to the veering winds of the world's opinion.

The Mennonites and simplicity, the Quakers and peace, the Jews and their Sabbath—have shown that unpopular ideals can defy the world.

The soberness of the Rechabites was a family affair, passed on from father to son. Is there a better heritage than a pride in resistance to drink?

The depression wrecked thousands of homes. But liquor had slain its tens of thousands before poverty began its tragic work.

The Japanese say: "First a man takes a drink, then the drink takes a drink, then the drink takes the man."

I refuse to be reasonable about strong drink. I hate it. I hate what it has done to hurt my friends and their families. I owe it nothing but resentment and destruction.

LESSON IN LIFE[1]

By Ulyss S. Mitchell

The "Brewers' Code of Practice" illustrates the subtle camouflage employed by the liquor interests. By this "code" they try to make their business seem honorable. They have taken the word "temperance" and used it to advocate drinking in "moderation and sobriety."

Professor Carlson and his associates of the University of Chicago found that four bottles of beer, consumed in thirty minutes, one hour after drinking decreased the efficiency of the thirty-three drinkers studied, as follows (the first figure indicating the effect on a full stomach and the second, the effect on an empty stomach):

Steadiness of body when standing, 48 and 33 percent.

Speed in reaction to sound, 8 and 8 percent.

Skill in distinguishing objects, 8 and 10 percent.

Speed in distinguishing color, 6 and 7 percent.

Actual tests show 35.3 percent decrease in attention while driving and 59.7 percent more errors. In 1937, Pennsylvania revoked 4,785 motorists' licenses; intoxication was the cause for 3,168 of this number.

Studies of 10,000 accidents in New Jersey show that over 80 percent of the drinkers violated traffic laws as against 20 percent of the non-drinkers. For three consecutive years the national annual death toll has exceeded 40,000 killed and 1,000,000 injured.

For the fiscal year ending June 30, 1938, American drinkers spent $3,500,000,000 for liquor, while Christians gave less and less for Christian work.

Northern Baptists have no effective agency today to fight the liquor interests and no funds to prepare adequate educational materials. A proposal to establish a Council for Christian Social Progress is now under consideration as the most effective way to unite our forces. The plan will be considered at the Northern Baptist Convention in Los Angeles next month. The total budget requested for this missionary work is equal to only 2/3 of 1 cent a year for each member, yet some will oppose it as "excess overhead."

It is time Baptists united for concerted education and action.

[1] Principal source of up-to-date information, *Alcohol Problems Visualized*, 70 cents, by National Forum.

SPIRITUAL PREPARATION

FOR STUDENTS AND TEACHERS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSON

By James Dalton Morrison

Meditation for the Week

A GOSPEL TO BE PROUD OF

Golden Text: I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth.—*Rom. 1: 16.*

Paul preached the gospel of a Christ who had been rejected by his own nation and nailed to a felon's cross between two thieves.

How incredible that Paul should ask these proud Romans to give allegiance to a Saviour whom their soldiers had crucified! Yet Paul does not apologize. On the contrary, he proclaims his pride in this gospel of the crucified Lord, for he has seen and experienced its power in the saving of both Jews and Gentiles; he has witnessed the manner in which it has transformed human lives, lifting them above selfishness and sin and making them new creatures in Christ Jesus.

Today we have even greater cause to rejoice in the gospel of Christ, for we have the additional testimony of nineteen hundred years.

Monday, May 22

WE LIVE BY FAITH (*Read Rom. 1: 14-17*)

"The just shall live by faith."—*Rom. 1: 17.*

These words echoed in the soul of Martin Luther fourteen centuries later while ascending on his knees the stairs of a famous church in the city of Rome. The realization of their meaning made him rise to his feet. They changed Luther and they changed the religious outlook of the world, shifting the emphasis from forms and ceremonies to a vital experience by faith in Christ.

Protestants as well as Catholics constantly need to be reminded of Paul's words, for it is so much easier to go through the outer forms of religion than to experience the inner reality.

Tuesday, May 23

THE NEED OF ALL (*Read Rom. 3: 21-30*)

Is it not true that when we stand in the presence of Christ, however respectable we may seem when we compare ourselves with our friends and neighbors, a deep sense of unworthiness comes over us? In the white light that radiates from his life, our pettiness, our cleverly concealed motives, and our thinly veiled selfishness are shown to be what they really are. When we kneel before him, no one, not even the most saintly, would think of laying any claim to goodness. If we would seek salvation, we all, whether Jew or Gentile, rich or poor, must seek it on the same level and terms as sinners who stand in need of a Saviour.

Wednesday, May 24

PEACE THROUGH GRACE (*Read Rom. 5: 1-11*)

"We glory in tribulation."—*Rom. 5: 3.*

Some time ago a college professor wrote that the present wide-spread unemployment might prove to be a blessing, for it would discipline people. Most of the force was taken from his remark by a footnote in the magazine, saying that the professor, a man past sixty, had not known a day's unemployment since he graduated from college. Paul, however, was no armchair philosopher, glorying in other people's tribulations. He knew what it was to suffer in prisons, in shipwrecks, in famine, in cold, and in many other ways. He not only *taught* that these things could be turned to advantage, but he also *showed* in his own life how the transformation might be accomplished, by turning liabilities into assets.

Thursday, May 25

SALVATION THROUGH FAITH
(*Read Rom. 10: 11-15*)

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" —*Rom. 10: 15.*

Paul frequently takes his figures from the arena and the battlefield. Here he reveals the feeling of an anxious, perhaps besieged and starving city, waiting for word concerning the issue of the war. How welcome, how beautiful to such are the feet of the messengers hastening with the glad tidings of peace and victory! As welcome and as beautiful to a needy world are those who bring the good news of salvation. Whom does the world remember and honor with deepest affection? Alexander? Cæsar? Napoleon? No. Paul! St. Francis! John Wesley! Abraham Lincoln! Servants of Jesus Christ! The world honors above all its great teachers, especially those with high ideals and a spiritual outlook.

Friday, May 26

GRACE FOR THE GENTILES (*Read Isa. 11: 9-12*)

"The earth shall be full of the knowledge of the Lord, as the waters cover the sea."—*Isa. 11: 9.*

The Old Testament prophet here anticipates the era of grace to the Gentiles, which Paul's missionary journeys inaugurated. In picturesque language he envisions a Messianic age of justice and peace, the benefits of which will extend to all the world. Note that it is a redeemed and reunited remnant of Israel that will be the means of this salvation. Someone has said that society usually is saved by its "remnants," by the "left-overs" that we sometimes dismiss as inconsequential. A well-known preacher writes, "The hope of the world lies in its minorities."

Saturday, May 27

THE INVITATION TO ALL MEN
(*Read Matt. 11: 28-30*)

This tenderly beautiful invitation of the Master was addressed to people who were heavy-laden and weary through the burden of ignorance, superstition and sin, and through the dead weight of Pharisaic tradition and the harshness with which ceremonial enactments were enforced. From all of these Christ promises release. The Lord's yoke is lighter than that of men, notwithstanding the fact that his standards are higher, for his presence and help make the burden easy, and his indwelling spirit provides inner strength and vision.

LESSON 9—MAY 28

Paul Thinks in World Terms

Romans 1:1-17

Romans 1: 1-17

1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

2 (Which he had promised afore by his prophets in the holy scriptures,)

3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

6 Among whom are ye also the called of Jesus Christ:

7 To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

12 That is, that I may be comforted together with you by the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

KEY VERSE: *For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.—Romans 1: 16*

SCRIPTURE SAYS—

(1) *A servant of Jesus.* A bondservant or slave, entirely at the command of his will. *Separated.* Appointed for a specific purpose.

(2) *Which he had promised.* The Messiah of the Old Testament. This verse need not have been in parentheses.

(3) *His Son.* God's Son, yet a descendant of David through the flesh.

(4) *Declared . . . by the resurrection.* The resurrection proved Jesus to be the Son of God, possessing God's power.

(5) *By whom.* Through whom (Jesus). *We.* Paul probably refers here to himself and the other apostles. *Received grace.* The favor of God. *Apostleship.* Appointment or commission. *For obedience to the faith among all nations.* To persuade men of all nations to obey God on the basis of faith in Jesus. (This is not a sect, but the one true and universal religion.)

(6) *The called of Jesus Christ.* Christ's called ones.

(8) *Spoken of throughout the whole world.* Spoken of with approval and rejoicing, but obviously only among Christians, throughout the Roman Empire.

(11) *Some spiritual gift.* More perfect understanding of the gospel. *To the end ye may be established.* In order that your faith may be made firm.

(12) *Comforted together with you.* Mutually encouraged by common faith.

(13) *Let hitherto.* Hindered or prevented until now.

(14) *I am debtor.* I have an obligation to share the good news.

(16) *I am not ashamed.* In spite of the ridicule heaped on the story of the resurrection by "cultured" men. *Power of God unto salvation.* The means by which God saves everyone who believes. Faith an essential factor.

(17) *Righteousness of God.* From God, bestowed on those who accept Christ. *From faith to faith.* This righteousness is revealed *by* faith and itself produces *more* faith. *The just shall live by faith.* To the believer faith is the essence of life. (Cf. Hab. 2: 4.)

TEACHER'S TASK

By J. Elliott Finlay

Your Purpose

In teaching this lesson your aim should be (1) to make clear to the members of your class the character of the world in which Paul lived, (2) to explain the principles of the gospel he preached and his conception of the world's need for it, and (3) to apply those same principles to the needs of today's world, and to the opportunities of today's Christians.

Your Preparation

Be sure to read *all* of the Scripture passages selected for this lesson; if at all possible, read the entire Book of Romans. Then study intensively the printed passage above, together with the comments. Read in some history book or Bible encyclopedia all that you can find about the condition of the Roman Empire in the first century. *The Environment of Early Christianity*, by Angus, presents a vivid picture.

Read all of the accompanying discussion material, and that in the class quarterly, making notes of the most usable ideas that you find. Prepare your outline from these notes, with a view to accomplishing the threefold purpose stated above.

Your Presentation

You might arouse interest at the beginning of the session by asking, "Are the general conditions of the world today better or worse than those in the Roman Empire of Paul's day?" Few will have accurate information, and that will give you an opportunity to present the results of your study. Show how that age needed Christ.

Now present your outlined material. Do not forget those in your class who have not accepted Christ. This lesson may win them. Finish with a challenge to those who profess faith in Christ, but are doing little about it.

LESSON APPLIED

By Howard K. Williams

Paul's World

"All roads lead to Rome" was an accepted saying in the glorious days of Rome's supremacy, and perhaps that expression was not without truth. The world had not many roads in those days, but whenever a colony was added to the great empire, a military road was built to facilitate transportation, communication and protection as well as control of that colony. Many such roads were built of huge marble slabs and some of them are in use even today.

Thus Rome became the hub of the

Mediterranean world and Paul desired to make it also the center of his program for preaching Christ to all the world. If all roads led to Rome, he reasoned, then all parts of the empire could be reached from Rome. If armies could travel those roads, why not also the soldiers of Jesus, evangelizing all nations?

With such a vision in mind, Paul wrote from Corinth this letter to the Romans. It stands as one of the finest pieces of logic in existence, a masterful and vivid portrayal of Christ's gospel. Addressing both Jews and Gentiles, Paul makes clear the sufficiency of Christ's salvation for everyone, the universality of the Christian religion, and the supremacy of Jesus and his heavenly Father over all other gods, of which Rome had so many in that day.

The Gospel of Jesus

Knowing the confusion of religious thought among the people of Rome, Paul takes pains in his letter to state clearly the fundamental principles of the Christian faith. First he declares that Jesus, a direct descendant of David, was proved to be the Son of God by his resurrection from the dead, and that his coming was direct fulfilment of the Hebrew Scriptures. This is the foundation stone of Paul's message, and he places it at the very beginning of his letter, verses 1-4.

This Jesus, Paul says, is the one "by whom we have received grace" (1:5) and through whom, "being justified by faith, we have peace with God" (5:1); his gospel "is the power of God unto salvation to everyone that believeth" (1:16). This is the heart of Paul's message, but in order to strengthen its appeal to the Romans, he specifies that this gospel was given to the Jews, not for themselves alone, but with the command that they should teach it "among all nations" (1:5), Jew and Gentile, "for there is no difference" (3:22).

The Need of the World

Now Paul answers those who consider this gospel as "merely another religion" and those who say that men do not need *any* religion. He declares that "all have sinned, and come short of the glory of God," and all men have a sense of guilt and of separation from God. Nothing that man can do is sufficient to cure the trouble, he says, and the Law of Moses serves only to make man more conscious of his need. The only means of salvation, then, is Jesus in whose death God showed his love for men, and in whose resurrection all who believe in him are assured of eternal salvation and fellowship with him. (Cf. 1:16; 3:21-23; 5:1-11.)

Thus Paul explains (1) that all men need God, (2) that God loves all men, and (3) that the gospel of Jesus Christ is the only sufficient means of expressing God's love and supplying men's need.

The Task of Christians

Paul could not accept the gospel of Christ without feeling an obligation to preach that gospel to others; and to him the word "others" meant *the whole world.* Paul had been a "Hebrew of the Hebrews" and a narrow-minded Pharisee; but when he gave himself to the Lord Jesus Christ, he became a citizen of the world, and a citizen in the best sense, recognizing and proving faithful to all the responsibilities of his citizenship.

In Paul's day men knew only a small part of the earth's surface, but Paul's preaching is as true today as it was then. Man's knowledge of the physical world has enlarged a hundredfold since that time, and his physical and mental outreach has grown even faster. In his conquest of nature man has harnessed the heat of fire, the force of water and winds, the power of lightning, the buoyancy of the air, and still his progress continues. Mentally he has extended his powers by means of speech, signal fires, telegraph, telephones, ocean cables, and finally the radio, which knows no bounds.

These miracles of progress have reduced man's world to a neighborhood, and what happens on one side of the earth today may change the lives of men who live on the other side tomorrow. During the World War the *National Geographic Magazine* published a pathetic story of a caravan crawling across the desert. Men had worked a whole year to gather herbs, their only means of subsistence. Now they were carrying their precious burden to a little oasis town, many days' journey from home. When they reached the trading place they found many other caravans waiting, and bales of herbs piled high beside them. There were no buyers. Why? There was a war in Europe. They were not interested. What was that to them? They waited, day after day. At last, hopelessly, they returned to their homes, realizing that they could not escape being interested in what the rest of the world was doing.

But in this shrinking world, constantly growing more complex and congested, men are finding that the closer they live together the more difficult it is to get along with each other, more difficult to obey the rules of life. As the world becomes a neighborhood, it seems less and less possible to make it a brotherhood. Nations and cities and individuals are crying for more room. But the solution is not a matter of room. What we need is more consideration.

Jesus gave men the solution. "Love one another." "Love thy neighbor as thyself." And Jesus taught that the only basis for such love among men is a common faith in a loving heavenly Father, whom he himself came to reveal.

What science and invention have done for man's physical and mental powers the gospel of Christ can do for his spiritual powers. The spiritual vision of Jesus included all the world, and Paul caught that vision. The same vision can transform the life of anybody anywhere. "Whosoever believeth on him shall not be ashamed. . . For whosoever shall call upon the name of the Lord shall be saved." But "how shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard?"

"I am debtor!" Paul was not thinking of such cold facts as bookkeeping. Of course, he recognized that he had an obligation to share the gospel that had been revealed to him, but the thrill of knowing Christ, and the power of the love in his heart were so strong that his obligation seemed like a privilege.

How many people join the church today in order to enjoy its benefits? How many of these have experienced salvation and the love of Christ? How many Christians consider it an obligation and a privilege to tell the whole world (next door as well as across the sea) about the gospel of Christ?

"I am not ashamed!" Paul did not hesitate to recommend this gospel to all the world, for he had tried it himself and proved its power. How many church members today are as certain as Paul about the sufficiency of the gospel? How many of them are so proud of their Christian experience that they cannot help telling others about it?

"I am ready!" Paul said, "as much as in me is," which is merely another way of saying, "with all my heart, and with all my mind, and with all my soul, and with all my strength!" Paul was ready to give his very life in order to preach the gospel. The American Baptist Foreign Mission Society carries on its seal the picture of an ox standing between an altar and a plough, and the inscription reads, "Ready for either." That signifies the Christian's willingness to work or to die for Christ. Paul had that spirit. Have you?

What Do You Think?

Do the economic and political needs of the world today bear any relation to spiritual needs? If so, what?

Do men today need to apologize for preaching about religion when so many are without proper food and clothing?

LESSON BROADCAST

By Bernard C. Clausen

For suggestions concerning the use of this material, see the note on page 47.

THE ANNOUNCER. Paul never seemed to be afraid. Strange villages, fierce foes, bitter circumstances, hostile mobs never silenced him. Now a long term of missionary effort was drawing to a close. Paul, with a thousand duties heroically done, was ready to journey back to Jerusalem, with a report of his adventures, and the money he had gathered for the relief of the Christian poor. Looking out across the harbor of Corinth he thought of the churches he had founded and the good friends he had made. Then his thoughts turned westward, toward Rome. Tertius, his young secretary, interrupts his musings.

TERTIUS. Paul, I must tell you. Everything is in order for the journey. The books are packed, the money is concealed, we await only your word.

PAUL. Did you count the money as I told you?

TERTIUS. I did, and it checks with your accounts.

PAUL. Then I know it will be enough.

TERTIUS. Enough for what! Surely not enough for all the poor in Jerusalem? Not even for all the Christian poor!

PAUL. No. But enough to let them understand. They feared in Jerusalem that the Christians won on these distant journeys would be different and separated from themselves. These gifts will prove that all Christians are, in heart, united, and that all mankind is one.

TERTIUS. Then shall we start?

PAUL. The letters to the churches are all sent?

TERTIUS. All finished and dispatched today.

PAUL. Then we should start. But still I think of Rome. At Rome they wait for word from us!

TERTIUS. We cannot think of Rome now. We must hurry to Jerusalem. Rome must wait.

PAUL. There goes a proud ship Rome-ward now. I know I cannot go. But I would send some word. Not to the church, for there is no church. Not to a friend, for I have no friend there. But to all the Christians living in Rome.

TERTIUS. I am ready, Paul. What would you have me write?

PAUL. Write this: "Brothers, I would like you to understand that I have often purposed to come to you. To Greeks and to barbarians, to wise and foolish alike, I owe a duty. Hence my eagerness to preach the gospel to you in Rome as well. For I am not ashamed of the gospel of Christ."

Send them the letter, Tertius. Some day I shall see them. I am not ashamed —even in Rome!

THE ANNOUNCER. The scene changes to a school in Japan. One hundred boys and their teachers sit at a table in the dining-room. One boy has bowed his head.

OTHER BOYS. What has happened to him? He must be sick.

PRAYING BOY. Dear God, I thank thee for thy blessings.

OTHER BOYS. Did you hear that? He said God. It's some charm. He is using magic. Did the teacher hear? Did you hear him, Sir? He bowed his head and mumbled words.

TEACHER. What were you doing, boy?

PRAYING BOY. I was thanking God, as I was taught to do at home. I am a Christian!

BOYS. A Christian! He says he is a Christian? He was taught to pray at home. See, here is a Christian, the only one we have seen!

TEACHER. My boy, I, too, am a Christian, but was afraid to say so. You are stronger than I am. But hereafter with God's help, we will live as Christians should!"

THE ANNOUNCER. Are *you* ashamed?

THE COMMENTATORS.

Paul called the Gospel, dynamite! No wonder he felt no shame in it. But how would he feel about the little things that shame our lives today?

When the world is your field, Rome is only an incident.

We owe much to the people we have harmed. Drunkenness and disease and deceit have followed in our train. Can the gospel, at last, pay our debt?

Somebody carried the torch until it reached us and blessed our lives. Shall we drop it now, or pass it on?

It is one world, growing smaller each day. All men are brothers—nearer each hour. There are no boundaries beyond our reach.

"The Bible is a good book," said a Hindu. "If you were as good as your book, you would win India in five years." We need not be ashamed of the gospel. We need be ashamed of ourselves.

LESSON IN LIFE

By Ulyss S. Mitchell

Many people express an antimissionary mind because they underestimate the "power of God unto salvation."

Said the gruff old sea captain to Judson, "So you think you can make an impact upon India?"

"No," replied Judson, "but God can!"

World affairs today are beyond human power to adjust, but not beyond the power of God to work out through consecrated men and women.

Salvation is a great inclusive word of the Scriptures, and all too often has received a narrow interpretation. Understanding salvation to include all the redemptive acts and processes, we see it as: (1) redeeming a life by the grace of God; (2) drawing the Christian from weaknesses that would lead him into unchristian practices; (3) the power of God working through Christians, individually and unitedly, to lift the social standards of human beings.

This threefold emphasis offers a constant challenge to the full-fledged Christian. He prays, "Thy will be done, thy Kingdom come on earth," with every expectation that the prayer may one day be fulfilled.

The world missionary enterprise conceives of salvation in this threefold capacity. Converts learn the harm of unchristian practices and feel impelled to break with the old order. They are trained and disciplined for creative citizenship in order that they may lift moral standards and lead social reforms. They see a new code of ethics based upon personality worth.

Conditions in the old world have been intensified by the flagrant indifference of ecclesiastical institutions to vital salvation. In the interests of ease, harmony and prestige, the churches compromised with human injustice and lost their sensitivity to right and wrong. Hence parts of Europe today possess ethical standards as barbarous as those of the Dark Ages.

What of American churches? Why waning missionary receipts? Why such alarming indifference to vice, crime and injustice? Dr. Earle V. Pierce says, "We cannot have better Baptist churches until we have a true conception of what a church really is." The effective church is one that releases the power of God to operate in every sphere and experience of life. Such a church is vitally missionary.

The Book Browser

IF I remember rightly, I promised you this month some account of a few of the more recent books having to do with the Bible. As I read them, I found myself repeating, "There are books and The Book." Not that the books which came to hand were poor books; they were, as a matter of fact, of more than ordinary interest and importance. But each of them, in its own way, paid tribute to the Bible. Whereas the books come and go, The Book lives on. For this modern world, no less than for the world of long ago, it is the Word of God.

All this, then, by way of saying that any man who chooses to write about the Bible has a theme worthy of his typewriter; and if only he will first steep his mind and heart in what The Book says, he cannot fail to get into his own little book, be it fifty pages or five hundred, something worthy of consideration.

If for no other reason, we would know the uniqueness and supremacy of the Bible from the tireless industry and loving care with which scholars have translated its words in order that every man might read them in his own tongue. A most unusual book prepared by the American Bible Society shows this.

■ *The Book of a Thousand Tongues* [1] is the appropriate title for this large and handsomely printed volume. I could not have named fifty languages, but here are examples of more than one thousand of them; and into each one some missionary scholar has translated the Bible in whole or in part!

In addition to furnishing these fascinating illustrations, the book tells of the missionaries who made the translations, and gives a wealth of other really worth-while geographical and ethnological information. Here is the Bengali into which the learned William Carey translated the Scriptures. Here is a specimen from the Burmese Bible which Adoniram Judson prepared, and a splendid account of how Moung Ing, Judson's first convert, saved the precious New Testament manuscript. On every page is a romantic story of unflagging devotion to the Kingdom of God—John G. Paton, witnessing in the New Hebrides, and translating four chapters of Mark's Gospel into the Kwamera dialect; Morrison and Marshman of Serampore laboring upon the first Chinese Bibles. Here too is the Word of God in "Massachusetts," the language of the Indians of eastern Massachusetts, reduced to written form by John Eliot in 1643—"the first whole Bible translated and printed in a new language as a means of evangelization, and the first Bible printed in America." Here is the Haitian Creole, in which language The American Baptist Publication Society has the honor of first printing the Scriptures. Truly, "the Word of God is not bound!"

■ The second book I wish to mention is a slender volume which is worthy of considerably more attention than readers generally are likely to give it. Its title is *Enjoy the Bible's Beauty*.[2] It is the work of Harriet-Louise H. Patterson, who makes no claim to profound scholarship, but displays nevertheless a commendable acquaintance with all that the more technical biblical scholars have written in recent years. Her concern, however, is not with critical matters, but with what the Bible has to say and with the manner in which it says it. Clearly, she has read the Bible with a soul sensitive to its beauty and truth, and her comments upon its literary characteristics are illuminating and helpful.

■ Fresh to hand is a new book by G. Campbell Morgan. Its title: *The Bible: 400 Years After 1538*.[3] The year 1538, as all of us should remember, was the year when the Bible, printed in English, was put in the churches for the laity to read. Dr. Morgan's book is a collection of addresses—his contribution to the recent celebration of the four-hundredth anniversary of that event. These addresses give what the author calls "constructive reconsiderations." That is to say, they treat the manner in which one should read and study the Bible. There is a chapter on the Bible's claims concerning itself, a chapter on the unity of the Old Testament and another on the unity of the New Testament, a chapter on the final authority of the Bible, and chapters discussing the relation of the Bible to the church, the teacher, the child, and the evangelical faith. This is not Dr. Morgan's best book, but it is a good book. It it written in an easy, lucid style, which holds the earnestness and conviction of this really great preacher of the Word of God.

■ It is a big step from Dr. Morgan's *The Bible* to Dr. Fosdick's *A Guide to Understanding the Bible*.[4] The latter is a much larger book, and represents, so we understand, Dr. Fosdick's thinking and research over a period of years. It is a careful account of "the development of ideas within the Old and New Testaments."

Matilda saw me poring over this book and asked me what it was about. I explained that it was a scholarly work and that since it undertook to show that there had been a development in man's ideas about God, himself, and his relationship to God, it might be severely criticised by those who held a different point of view. However, I much doubted if the volume would evoke any such storm of criticism as was aroused by Dr. Fosdick's earlier book, *The Modern Use of the Bible*. That might be because people more generally have come to understand the historical approach to the Scriptures. Or it might be because Dr. Fosdick quotes so much Scripture in support of his position. He makes it clear that the later Scripture writers held very different ideas from the earlier ones.

Chapter 1 treats The Idea of God; Chapter 2, The Idea of Man; Chapter 3, The Idea of Right and Wrong; Chapter 4, The Idea of Suffering; Chapter 5, The Idea of Fellowship with God, and Chapter 6, The Idea of Immortality. And each of these six chapters contains more reading-matter than do many complete books! In addition, Dr. Fosdick gives some very useful chronological tables, a full and up-to-the-minute bibliography, and two indexes, one by subject and name, the other by the Scripture references.

Whether or not the reader wholly agrees with Dr. Fosdick's explanation, he will be impressed by the scholarly and devout character of this significant book.

I had been talking for some time before I noticed that Matilda had left. I suspect that she is not so much interested in theology and biblical interpretation as she ought to be. She had gone next door, so I learned later, to take a sick neighbor a bowl of soup—which, after all, is a kind of religion that has much in its favor and is a practical expression of what the Bible teaches.

Next month, D. V., I'll be browsing around again.

B. BROWSER.

Books Reviewed

[1] *The Book of a Thousand Tongues.* Being Some Account of the Translation and Publication of All or Part of the Holy Scriptures Into More Than a Thousand Languages and Dialects With Over 1100 Examples from the Text. Edited by Eric M. North. Published for the American Bible Society by Harper & Brothers, 1938. Size, 11 x 8¾—386 pages, illustrated. Price, $2.50.

[2] *Enjoy the Bible's Beauty.* By Harriet-Louise H. Patterson. Prefatory Note by Charles F. Thwing. W. A. Wilde Company, 1938. 156 pages. Price, $1.25.

[3] *The Bible: 400 Years After 1538.* By G. Campbell Morgan. Fleming H. Revell Company, 1939. 159 pages. Price, $1.50.

[4] *A Guide to Understanding the Bible.* The Development of Ideas within the Old and New Testaments. By Harry Emerson Fosdick. Harper & Brothers, 1938. 348 pages. Price, $3.00.